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[AN ONGOING DIALOGUE OF THE INDO-EUROPEAN DARK GODS]

+O+ Here is our newest branch of study aside from that of Sumer - but I don't really know alot about the scope, breadth or encompassing cultures and time frame of the Indo-European Era - Rex - maybe you could please start this thread with an introduction to IE? +O+

R - @RA: Thanks for creating this section, much appreciated. @Sath: In addition to Hittite, we should also look at the Sanskrit materials in our earliest investigations, as they are nearly as old, and a very rich collection of texts survives (in translation, no less).

INTRO to INDO-EUROPEAN STUDIES

It is generally accepted today that most of the peoples and languages of Europe, Western Asia and India share a common linguistic, cultural and racial origin. If we could travel back in time to before 3000 BC, we would see that our ancestors inhabited an area somewhere north of the black sea. They shared a common group of gods, a three-caste social division (priest, warrior, agricultor), had domesticated the horse, cow, and dog, and while they did not build large buildings, they had discovered how to work with metals to make chariots, weapons, and jewelry.

From India to Ireland, we can see that many of the word survive in common.

For example "mother" (english) is "mater" (latin) is "madar" (persian), but not "Umm" (arabic). Or: "brother" (English) is "frater" (Latin) is "phrater" (Greek) and "baradar" (Sanskrit).

Or in numbers: one, two, three, four, five (English) is haine, do, chree, caher, cuig (Irish), or yek, do, se, kahar, panj (Iranian).

Or gods names: dyaus-pitar (Sanskrit) is zeus-pater (Greek) and dis-pater/jupiter (Latin).

Or "aryan" (Sanskrit) is "airyan" (Iranian) is "Eiran" (Irish).

Or the work for "king" is "raj" (Sanskrit), "rex" (latin), "rig" (Irish).

Or in terms of ritual: to consecrate a king, a horse sacrifice and bath in the blood must be undertaken. Cf ashmaveda (Sanskrit), equus october (Latin), eichfeise (Celtic).

During the period of 3000 BC - 1000 BC, the Arya (Indo-Europeans) spread out from the Black Sea to conquer and inhabit most of Europe, Western Asia, and India. Some areas were already inhabited, in which case either intermarriage or extermination followed. The destruction of the Cretan culture is an example of the Indo-Europeans absorbing a people and destroying it's language and religion. Of course, in many cases the indigenous mythoi and cultures were integrated into the Indo-European system, which explains why Vedic religious practice is different from Viking, in terms of ritual and ceremony.

The mythoi of the Indo-Europeans is a very worthy subject for the sinister adept today. It was not a dualistic system (in my opinion) as evidenced in Sanskrit and Hittite myth, though later medieval myths have been forced into dualistic paradigms through the Christian scribes who recorded them. For this reason, and though it pains me to say it for reasons of my own descent, I'm skeptical that Norse or Celtic traditions are as easy to salvage as Hittite and Sanskrit, for the simple reason that Hittite, Sanskrit, and many Roman and Greek texts pre-date contact with dualism, though the Avesta (Iranian) texts are the clear exception here.

By studying the various mythoi (e.g. Celtic, Germanic, Italic, Hellenic, Thracian, etc) we can reconstruct the Aryan understanding of the Dark Gods with a window to the time period similar to Sumer (so 3000 BC), albeit from a very different point of view. There are many practices and ceremonies recorded that tell us how to contact the Dark Gods as our ancestors did.

The good news is that while Sumerian and early Semitic traditions are not genetically tied to us, the early Indo-European traditions are indeed our heritage, and so the practice of necromancy and racial memory can be valid tools to unlock the unspoken oral traditions that accompany what written traditions exist. - R

Since the Hittite Empire was the first IE civilization known to the history, I think we should start our IE study therefrom, and since I've already made a large survey on the Hittite matter in a specialized ANE site called Enenuru, I intend to re-load it here, where I hope it will be better appreciated than by the ANE students who left this work of mine almost without feedback. It was only an Italian archaeologist student who congratulated me about this article but she didn't know that I have never been in Anatolia (today's Turkey) where once was the ancient Hatti - "the Land of 1000 deities" as known in the antiquity.

Though we search for the tracks of THEM by this IE study, the following essay of mine in its original form was designated for another more mundane kind of auditory, so there aren't direct references to THEM in the sinister sense of the word therein, though I haven't censored myself at all. Maybe I will enter some additional notes later. After I finish your comments and contributions to the matters are welcome. - R

The Hittite Mythos

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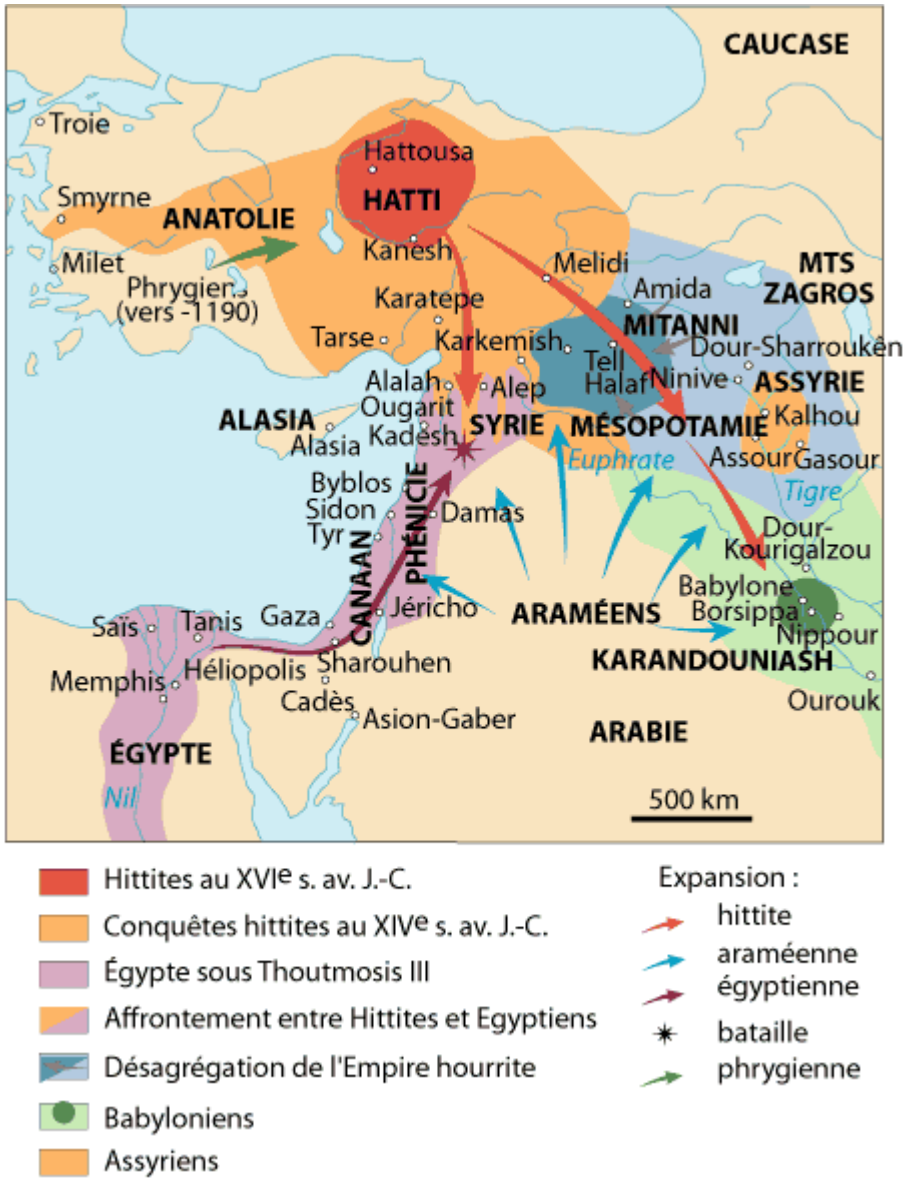
I wrote this essay especially for enenuru since I noticed that except some mentions in the thread about the Greek religion and the ANE, there was no thread about this significant Indo-European branch of the Mesopotamian culture - the Hittites. It has no pretence to be scientific at all, it uses no academic vocabulary, me myself being not a scholar who has the respective qualification and the particular education, yet it's based on my study of some works written by certain East-European scholars not translated in English, but based on the international archaeological and historic research on the subject. So, apart from certain ideological tendencies, my sources are technically correct. Here and there in my historic introduction there are probably some disparities between the dates I know and those given in the Wikipedia.

a Hittite royal seal

The Hittite Empire was the most ancient Indo-European civilization known to the history: 1750 - 1180 BCE though it was an actual empire during its late period. In brief, the Hittite culture was gradually penetrated by the Mesopotamian spirit, the Hittite started to use cuneiform writing and to worship the main Mesopotamian deities together with their own ones. This syncretism was particularly expressed during the late imperial phase of the Hittite civilization.

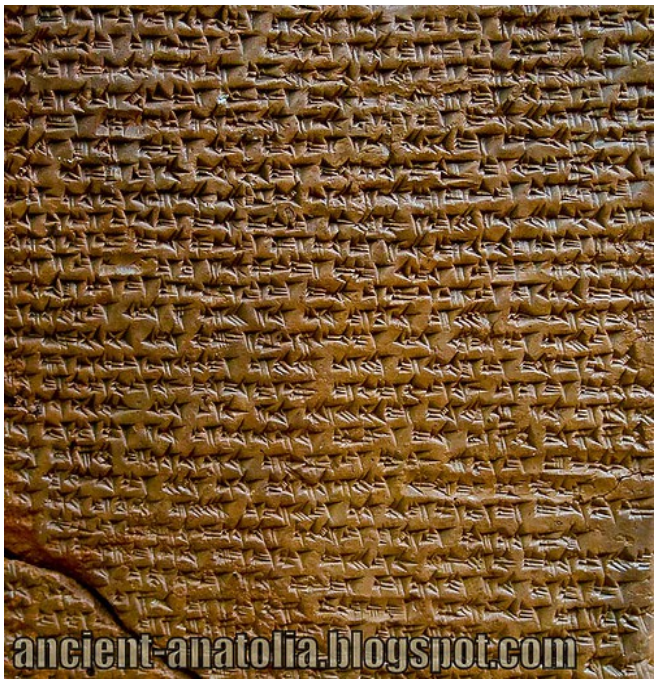
During its 5 centuries of dramatic history, the Hittite kingdom often proved to be one of the super-powers in the Ancient Orient, especially in the 14th century BCE when the Hittites started to forge iron weapons and use a certain new model of heavy chariots. Still in 1595 BCE they put an end to the Old Babylonian kingdom by taking Babylon and establishing there their allied Kassite dynasty. In 1274 BCE during the Battle of Kadesh the Hittite chariots defeated the Egypian avant-gard commanded by Ramesses II the Great, and it was only the timely arrival of the main Egyptian forces which saved the Pharaoh's life but the battle was undecided, and Ramesses II had to retreat, so the Hittites occupied the northern Syria and Amurru while the Egyptians preserved Canaan only.

Along with its triumphs, the Hittite state often experienced times of crisis due to power struggles between the kingship pretenders and the cruel civil wars between the patriarchal and matriarchal political parties. Even after the Hittite empire's collapse during the Invasion of the Sea Peoples, several Hittite kingdoms survived after 1180 BCE till the 8th century BCE some of them surviving even the Assyrian military expansion, with some regions preserving their cultural identity till the Roman Empire.



The Hittite kingdom 1750 - 1180 BCE.

The Hittites' presence was felt in Anatolia still around 2000 BCE when they gradually assimilated the local non-Indo-European Hattian people, adopted the Akkadian cuneiform writing from the local early Assyrian trade colonies, and further enriched their culture by the Hurrian, Ugaritic and Babylonian influences until they developed their higher level of civilization.



Hittite cuneiform scripts

The Hittites used parallely a hierogphic writing which was deciphered by a find containing Hittite words written both in cuneiform and hierogliphic signs. In fact, it was the writing of another IE people - the Luwians who formed a good deal of the Hittite population.

Hittite/Luwian hierogliphic script

Not unlike the*"Sumerian"*the term*"Hittite"*was also a conventional term given to these people by the scholars, while they themselves called their land**Hatti**, and their language**Nesili**after the name of the city of**Nesa**in Asia Minor they first settled in. The kingdom's capital became**Hattusa**, later known as Bogazkoy, and today as Bogazkale in the modern Turkey - 140 km east of the capital Ankara.

Strange enough, the very fact that there existed an ancient and powerful Indo-European branch of the

Mesopotamian cultural influence, has made certain authors to feel as if personally offended, so they try to undervalue the Hittite achievements by emphasizing only on how much they plagiarized from the higher non-Indo-European cultures, how poorly imitated their style, and some have even tried to ridiculously deny the very existence of the Hittite civilization by arguing that it was in fact the Chaldean/Babylonian empire and all the Hittite kings were in fact the Anatolian names for the Babylonian kings, their evidences being based on the Old Testament only!

A basic subtext in the**"Mythology of the Hittite Anatolia"**by*Maciej Popko*reads all the time that the reader should not think of the Hittite culture as authentic. Of course, such reactions are understandable after the 19th century's Indo-European supremacy tendency in certain Western historians, but I can take seriously neither the Indo-Europen supremacists, nor their opponents, who use the same style reversed. Along with their factologic informativeness, such works show that the scholarship is pliable to biases, and the biases being emotions, only father Enki could teach us how to become emotionally intelligent. Not so much the psychology.

In fact, it could be said that the Hittites in relation to the Hurrians were culturally almost the same what the Akkadians were in relation to the Sumerians - the military stronger ones became opened to the magical/fascinating influence of the culturally stronger ones but the former assimilated it by their unique ethnic digestion in the same way as the Akkadians assimilated the Sumerian culture in their unique way. Though it's not a rule that the stronger warriors are stronger sorcerers as well, it was often the case in certain cultures - an ancient magical approach to conquering foreign territories and peoples was by paying homage to the local deities, promising them further worship and sacrifice provided they yield the land to the conquerors. Another explanation of how a more primitive culture could conquer a more advanced one, could be that the priesthood of the advanced culture has lost its authority before its growing more secular members, so it makes use of the invaders to restore the respect to their estate. There are such examples in Egypt during its decline. The scholars are not to neglect the fact that it was the sorcerers/priests who constituted the highest estate of the Bronze Age society, and who in fact were those who decreed the fates in the name of the deities. The priest-king of the Bronze Age had the power to manipulate the collective unconscious of his/her people by attuning himself/herself to its archetypes, so at these times magic was really a decisive factor.

On a subjective plane, were I not fascinated by the Hittites I wouldn't know about the Hurrians. The scholar Maciej Popko also admits:*"Said otherwise, we know about the Hurrian mythologic notions only via the documents found in Bogazkoy"*(Hattusa). They were a people of unknown ethnic origin who came down from the Armenian plateau in the third millenium BCE and settled southwards and westwards. Not unlike the Sumerians, the Hurrians also spoke neither Indo-European, nor Semitic language. They adapted the Akkadian cuneiform writing for their own language. Along their history they had several kingdoms, the most powerful of which was Mittani founded by the mythic king Kirta about 1500 BCE and lasting till 1350 BCE, when the Hurrians were conquered once again by the Hittites, and Mittani was turned into a buffer zone between the Hittite Empire and the growing in power Assyria. Mittani was supposed to have been ruled by certain Indo-European dynasty. The basic thing to be remembered here is that it was via the Hurrian cultural medium that the Mesopotamian influence penetrated and fertilized the most ancient known Indo-European civilization. Magically it's obvious what a decisive role Ea (aka Enki) plays in the Hittite myth and pantheon along with their boyish Storm-god Tarhun, (aka Teshub via the Hurrians).

If the Hittite mythic literature is not authentic, could anybody say the same about the Hittite architecture and imagery? They are fascinating even if one contemplates them on photos in the internet. Even Maciej Popko admits:

"All the preserved images have their original style, which allows speaking about the existence of Hittite art. It was under the influence of Mesopotamia but itself exerted influence on the Assyrian artists, and partly on the Greek ones during the archaic period of the Greek art."

The capital city of Hattusa is a masterpiece of the so called "cyclopic architecture", a practically impregnable stone fortress accretted to the natural rocks in a severe mountain terrain. Its ruins still suggest respect. It isn't quite clear to the historians why it was set on fire by its own citizens and abandoned during the empire's end in 1180 BCE.

The capital Hattussa now.

Virtual restoration of what Hattusa should have been once.

Hattusa Rampart

Gates of Hattusa.

What to say about the rocky sancturay of Yazilikaya, where the citizens of Hattusa celebrated their seasonal religious festivals? Its magic streams even through the photographies for those who could feel it.

The entrance to the rocky sanctuary of Yazilikaya.

Some of the bas-reliefs in the the rocky sanctuary Yazilikaya near Hattusa.

Here I would like to quote a fellow-countryman of mine who recently wrote a scholarlike work on the megalith memorials:

"...we are to learn to recognize the emotional message coded in the ancient architectural forms. We will thus surmount the limitations of the purely scientific approach, which promises only some uncertain success in some uncertain future (neither denying it, nor abandoning it!). The aesthetic approach certainly brings emotional delight within one's life-span."

I think this applies not only to the megaliths where the science could assert a few things with certainty, but also to the more complex forms of material culture where the scientific argument becomes stronger. Without science magic/fascination turns into religion and superstition, but without magic science turns into another form of religion as well - a cult to the causality. Here by "religion" I mean any form of organized and institutionalized belief which suppresses the human emotionality. On the other hand, the religions of the Bronze Age were in fact magical cults wherein the psychic abilitiies of the priesthood were unquestionable being often tested in real situations, something which gradually changed with the coming Iron Age and its technologies. Seems that the development of the material technologies is proportional to the diminution of the psychic abilities.

Also, when considering the Mesopotamian influence on the Hellenic civilization it's inadmissible to ignore the tangible Hittite mediation in this process. For example, the echo of the Hurro-Hittite theogonic myth in Hesiod's**"Theogonia"**is more than obvious. It's also to be considered that between the pro-Mesopotamian Hittite culture and the classic Hellenic/Greek culture lied Phrygia and Lydia where the process of religious syncretism which started in the Hittite Empire, continued westwards rather than eastwards.

In order to show the crucial role played by certain Mesopotamian deities in the Hittite Mythos I would like to follow here an essential dramatic line started by the main dramatic personae of the Sumerian Mythos, through its Akkadian and Babylonian developments to the tempestuous Hittite mythic scene. I've sought my narrative to be maximally correct to the translations by the Germano-American Hittitologist Albrecht Goetze (1897 – 1971) and the Polish Hittitologist Maciej Popko (born in 1936). Also, I'm aware of the fact, that the dramatic line I try to follow in my narative is based only on the available texts for the moment.

The theme of the mythic conflict between the younger and the older generations of gods, could be traced back to the Sumerian myth about**Enki and Ninmah**, where the strike of the younger/minor gods was settled by the sleepy Enki, who simply created humanity as a substitute for the younger gods' labor, thus solving the problem once for all.

The Akkadian myth of**Atrahasis**, however, complicates the same conflict to the extent that the stern Enlil is involved and a certain divine blood is to be shed in order a substitute for the Igigi gods' labour to be created but the problem is only partly solved because the human overpopulation will periodically make Enlil to exterminate humanity, so Ea (Enki) has to save it.

The Babylonian "**Enuma Elish**" makes of this conflict a cosmic revolution trying to restart the whole Mesopotamian mythic system by introducing a new and clear concept of the existing cosmic forces. Yet behind all the intrigue about Ea's patricide, the dramatic battle between Marduk and Tiamat, the sacrifice of Kingu, the creation of the human race by his blood, and the establishment of the new world order blessed by Enki/Ea and ruled by Marduk, behind all that spectacular creation epic, another very significant coup has invisibly taken place: the great old one of Sumer and Akkad, Enlil/Ellil is dethroned on the quiet, almost imperceptibly, as if being pensioned off yet preserving his dignity. Even after the Hittite conquest in 1595 BCE, when the Kassite Babylon restored to power Nippur, the old Sumero-Akkadian Vatican, Enlil was no more what he was before.

However, in the Hittite Mythos (were it Hurrian as well) the conflict between the divine generations becomes as if an eternal war. The Mesopotamian Ellil is still in exile and even plays a negative role in this mythos. Humanity plays a little role therein except to nourish the gods. No myth about the human creation has been found till now.

*"Let there listen the gods who are in heaven, and those who are in the dark earth!"*starts the Hittite myth about the**"Kingship of Heaven"**, then some deities' names are enumbered in this addressing amongst whom there are also Anu and Antu, Ellil ans Ninlil.

Then there follows a chronology of the kingship of heaven: first there reigned Alalu for nine years with Anu as his cupbearer. On the ninth year Anu gave battle to Alalu and vanquished him, so Alalu went down to the dark earth and Anu assumed his throne. Anu reigned for nine years with Kumarbi as cupbearer. On the ninth year Kumarbi gave battle to Anu and vanquished him, but Anu turned into a bird and tried to fly in the sky. However, Kumarbi grasped his legs and tore off his phallus by teeth, so the sperm of Anu poured down into his throat. Kumarbi was triumphant but Anu cursed him:

"Rejoice not over your inside! In your inside I have planted a heavy burden. Firstly I have impreganted you with the noble Storm-god. Secondly I have impregnated you with the river Aranzah (the Hurrian name for river Tigris), not to be endured. Thirdly, I have impregnated you with the noble Tasmisu (the future attendant of the Storm-god). Three dreadful gods I have planted in your belly as seed. You shall go and end by striking the rock of your own mountain with your head!"

Then Anu hid himself in the sky. Scared and angry, Kumarbi tried to spit out Anu's sperm but here the text is unclear... something happened when he spat out a part of Anu's sperm*"mixed with"..."fell on the mountain Kanzur"..."an awesome god therein"*- it's obvious, however, that he wasn't able to fully get rid of his burden, so he went to Nippur*"filled with fury"*but what happened there is also unclear...he counted the months,*"the seventh month came"...*

Here the survived text of the first column ends and there are about 45 lines missing, the texts of the second and third columns being strongly damaged, the translator Albrecht Goetze says he had to paraphrase certain sections to make them intelligible but the main theme is the birth of the Storm-god. Anu addresses to his unborn son inside Kumarbi and advises him which parts of Kumarbi's body are appropriate to come out through - his brain, his mouth, his*"good place"*...The Storm-god greets his true father from inside Kumarbi, gives an optimistic account of his growth, and considers the possibilities to come out of Kumarbi's body:

"...If I come forth from his...it will derange my mind. If I come forth from his...it will defile me at that spot...it will defile me at the ear...If I come forth from the 'good place', a woman will... me."

Then the Storm god is warned by Anu lest he come forth by rending asunder Kumarbi's tarnass(?)

Meanwhile Kumarbi gets ill, he comes to Ea and asks him:

"Give me my son, I want to devour my son!"

Here it's not clear if the cunning Ea is apt to really help him but he gives him something to eat (a piece of basalt in Maciej Popko's book) which hurts his mouth and Kumarbi starts to moan. Ea advises him (here both the translators are unclear) to address both the wealthy and the poor people to make sacrifices of meal to him, the lords are to give him bulls and the poor are to give him grain, so*"they began to work magic on him with... they kept bringing sacrifices of meal to him, they kept...From the tarnass he wanted to come forth but they made*

Kumarbi's tarnass secure. Thus from the 'good place' came forth the valiant Storm-god."

The further text being unclear, the translators say Anu rejoices and plots to destroy Kumarbi with the help of the Storm-god, and the Storm-god prepares for the battle. The outcome of the battle is not described on the preserved part of the tablet but Albrecht Goetze says that the other two deities conceived by Anu's sperm that Kumarbi spat upon the earth also played role in the battle.*"At any event, we have to assume that the Storm-god defeated Kumarbi and took over the kingship in heaven."*

However, the Polish Hittitologist Maciej Popko, who also complains of the damaged cuneiform texts of the second and the third columns of the tablet, mentions more events in his book - there was some quarrel between Anu and the Storm-god about who would inherit Kumarbi: the Storm-god is furious and cursing all the gods, while the one of his two sacred bulls is advising him it's not wise to curse Ea... Ea himself appears and utters words of indignation before the other sacred bull of the Storm-god...Seems that once again Ea solves the problem...the Earth herself comes to the city of Abzuva to give birth to two children there...We don't know who they are.

"The Song of Ullikummi"appears as an "Episode 2" of the same mythos. Maciej Popko insures the reader:

"This text is most probably also a translation from Hurrian into Hittite. It's most probably that the Hurrian original had a metric stanza structure, and perhaps it was one of the prominent poetic works, while the Hittite translation reproduces too poorly its literary merits, though the translator has tried to preserve the stanza structure by inserting here and there some morphologic rhyme."

Amazing indeed how the literary merits of the absent Hurrian original are restored by its mediocre Hittite translation only! But let's continue with what the archaeology has provided us with from the library of Hattusa. It's a small part of the 30 000 clay tablets found there, which shows that the Lords of Hattusa thought not of war and conquest only.

"Let me sing of the god who...in whose mind there are wise thoughts, and who thinks them out in his mind...of the father of all gods, of Kumarbi let me sing!"

Though defeated, Kumarbi plots against the new world order of the youngest generation of gods. He is pondering intensely until the wise plan occurs to his mind. This time he will create a monstrous rival for the Storm-god. For that purpose he leaves his city of Urash, and betakes himslef to a certain place - in the Polish translation it' s a cool lake with a huge rock in the middle. Seized with lust, Kumarbi makes love to the rock five times... then ten times more...The text becomes is unclear, and on the next column there is an incongruity between the Polish translation and that of Albrecht Goetze, but what is clear is that Kumarbi sends his messenger to the Sea to tell her that:

"Kumarbi must remain father of the gods".

The message being duly transmitted, the Sea sends the messenger back to Kumarbi with an invitation for banquet to which Kumarbi readily responds. The Sea has prepared an abundant banquet for her honourable guest. After they drunk seven toasts Kumarbi sends his vizier to the Waters with an important message..., which remains unknown to us.

The next scene is the birth of Kumarbi's child. It's night, all the midwife goddesses are attending. Kumarbi is rejoicing, he is full of tenderness at the sight of the newborn. He is pondering what a name to give to his son and at last he arrives at the name Ullikummi, which means the "Destroyer of Kummiya" the city of the gods. Each blessing of Kumarbi over Ullikummi is a curse against the youngest gods. Then he is concerned to whose cares he is to entrust the infant Ullikummi, where to hide him lest the Sun-god of Heaven see him, lest the Storm-god

of Kummia see him, lest Ishtar, the Queen of Nineveh see him.

"They must not kill him!"

Kumarbi bids his messenger Imbaluri to urgently go to the Irsirra deities and call them to immediatelly appear before him, the Father of the Gods. Imbaluri is back soon with the Irsirra deities in hurry. Kumarbi charges them with that over-secretive mission:

"Take this child and treat him caringly! Bring him to the dark earth! Hasten and hurry! Plant him - a shaft - into Ubelluri's right shoulder! (Ubelluri being an Atlas-like giant who carries earth and heaven on his shoulders.) In one day he shall increase a cubit, in one month he shall increase one acre! The stone which is added to his stature shall present an amazing spectacle..."

The Irsirra deities press the child to their breast and carry it away. Interesting enough, they place it upon the knees of Ellil who spends his eternity in the netherworld. Seems that after the Babylonian**"Enuma Elish"**he is still in exile in the Hurro-Hittite Mythos as well. Ellil looked at the baby. It was made of diorite (of basalt in the Polish translation). Speaking to himself lost in thought rather than decreeing the fate of Ullikummi, Ellil says:

"Who is that child whom the midwives and the mother-goddesses reared? No one among the great gods shall see mightier battles. No one's vileness equals Kumarbi's. Just as Kumarbi raised the Storm-god, he has now raised this awesome man of diorite as his rival."

Next the Irsirra deities take the ominous baby back from Ellil's knee "and plant it - a shaft - into Ubelluri's right shoulder".

Ullikummi starts its morbid growth as Kumarbi has decreed -*"in one day he increases a cubit, in one month he increases one acre"*till he stands like a pillar with the sea to his belt.*"Like a tower the stone is raised up and reaches to the temples and house of heaven."*First the Sun-god sees the monstrous Ullikumi and lays his hand on his forehead in wonder. When he sees the giant on the next day for a second time, after his setting the Sun-god visits the Storm-god. The Sun-god refuses to sit down, refuses to eat, and refuses to drink. The Storm-god is puzzled about his behaviour...Lacuna.

The Storm-god is angry upon hearing what the Sun-god has said but kindly invites him again to eat and drink. After quenching his thirst and satisfying his hunger, the Sun-god mounts his chariot and ascends to heaven. After some pondering about the situation the Storm-god and his attendant Tasmisu also set forth from the house of the gods. Upon seeing them Ishtar follows them wondering:

*"Where my brothers are running to?"*They three ascend the Mount Casius (near the ancient Ugarit at the Mediteranean Sea) and see the awesome sight of the diorite Ullikummi towering over the sea. The Storm-god sits down on the ground and starts weeping with tears streaming from his eyes in water courses:

"Who can bear to look upon so vexatious a sight? Who will dare go and battle against the monster? Who can bear seeing his terrifying..."

Ishtar tries to comfort her brother. The texts becomes unclear...

In the next scene we see Ishtar in her full erotic brilliance singing and playing on her harp at the seaside enchanting even the shore pebbles by her sweet music. She tries to enchant Ullikummi but out of the sea a great wave rises and speaks to her:

"For whom you are singing, for whom you are filling your mouth with sweet words? He is deaf and hears not; in his eyes his is blind and sees not. He has no willing heart. Go away, O Ishtar, and find your brother while Ullikummi has not yet become bold, while the skull of his head has not yet become dreadful!"

Upon hearing that Ishtar flies away wailing, throwing her harp and discarding her golden jewelry. She goes back to the Storm-god to report...Lacuna

The Storm-god is preparing for a heavy battle: He instruct his divine attendant Tasmisu to prepare his two sacred bulls Seri and Tella, to summon the thunder-storms, the rains, the winds, the lightnings from their sleeping chambers, to make ready his battle wagon...Lacuna

From what happens next it becomes clear that the Storm-god has been defeated, and now the War-god organizes an attack of 70 gods with their battle wagons thundering against Ullikummi. All in vain:

"...and the seventy gods tumbled down into the sea. The diorite man stayed unchanged, his body even grew taller. He made the heaven tremble, and made the earth shake. He pushed upward the sky like an empty garment. The diorite man increased in height... Before... his height was 1900 leagues as he stood upon the dark earth. Like a tower he was lifted up, he the diorite man, so that he reached up to the kuntarra house (the gods' house). Altogether his height was 9000 leagues, that diorite man, and his girth 9000 leagues. He stood over the gate of Kummiya like a... He the diorite man, made Hebat leave her temple. Hence Hebat could no longer hear the message of the gods, nor she could see with her eyes the Storm-god..."

Now the Storm-god's wife is endangered in the sieged Kummiya. She is anxious and in doubt if the noble Storm-god is still alive, so she sends her attendant Takiti to assemble the remaining gods but Takiti is not able to get through the blockade of Ullikummi, and she returns to her mistress... Lacuna, a considerable gap.

However it becomes clear that the Storm-god is still alive but full of despair. He sends his attendant Tasmisu to the blockaded Kummiya and Tasmisu succeeds in reaching Hebat. His news are sad:

"In a lowly place my lord will have to stay until he has fulfilled the years ordained for him."

In her sorrow Hebat is near to fall down from the watchtower's roof. Tasmisu returns to his master and advises him they shouldn't move anywhere else from the mountain they are sitting on because someone else could take seat there and there will be no king in heaven anymore. Suddenly, however, a brilliant idea occurs to Tasmisu:

"My lord! Hearken to my words! To the words I'm telling you give ear! Come! Let us go to the city of Abzuva before Ea, let us ask him for the old tablets with the words of fate! When we arrive at the door of Ea's house we shall bow to Ea's door five times, and we shall bow to Ea's... five times. But when we arrive before Ea himself, we shall bow to Ea himself fifteen times. By then Ea's heart will perhaps have been softened, and Ea will perhaps listen and do us a favor. He will hand over to us the old... tablets."

The Storm-god readily responds to that idea. Without losing time anymore they take each other by hands and without stopping anywhere they arrive in the city of Abzuva where they dully perform the bow ceremony before Ea to give them an audience. Seems that the Storm-god needs this showing of reverence to Ea in order to compensate his previous disrespectful behaviour.

....The further text being damaged and unclear, we come to know some assembly has taken place, and now the favorable Ea descends to the underworld where he first visits Ellil. After officially greeting Ea, Ellil asks him whom he is searching for, and Ea alarmingly informs Ellil about the critical situation with the younger gods caused by Kumarbi's creation of Ullikummi, and asks him if he knows something about Ullikummi, but strange enough, Ellil knows nothing about him! Ea speaks to Ellil in indignation:

"What can I say to you? He... who will block off heaven and gods' holy houses!"

Ea descends still deeper in the underworld and arrives at the giant Ubelluri who carries the earth and heaven on his shoulders. They greet each other and Ea again speaks about the disastrous situation above asking Ubelluri if he know something about Ullikummi. The giant answers to Ea:

"When they built heaven and earth upon me, I did not know anything. When they came and severed the heaven from the earth with a cleaver, I did know that either. Now my right shoulder is a little sore. But I don't know who that god is."

When hearing these words Ea notices the diorite man standing upon Ubelluri's right shoulder like a shaft. Now Ea summons the most ancient ones:

"Listen ye most ancient ones, ye who know the olden words! Open ye the ancient storehouses of the fathers and forefathers! Let them bring the olden seals of the fathers and let them seal them up with them afterward! Let them bring forth the olden copper knife (axe in the Polish translation) with which they severed heaven from earth. Let them cut through the feet of Ullikummi, the diorite man, whom Kumarbi has fashioned as a rival to oppose the gods!"

Ascending on the upperworld Ea meets Tasmisu, who seems despaired, so Ea urges him to do his duty to the Storm-god, pointing out his own sad soul at the sight of the dead in the dark earth who were strewn about as dust. Now Ea addresses all the gods:

"First I have crippled, and second I have... the diorite man. Go ye and battle him again!... Let him no longer stand as a shaft!"

Encouraged, Tasmisu rejoces and summons the gods assembly by a triple clap of his hands. Clapping again he calls the presence of the King of Kummiya, the valiant Storm-god. All the gods bellow as bulls against Ullikummi. The Storm-god thunders with his chariot against him. Ullikummi starts to speak arrogantly against him knowing not his own magic power is no more... Here, however, the text is damaged to the end of the tablet. Yet we can guess the outcome of that final battle.

Seems however it wasn't the final battle of Kummarbi against the younger gods - if**the myth about Hedamu**of the same cycle could be seen as the "Episode III". At least it's next reffered to in**"Mythology of Hittite Anatolia"**by Maciej Popko where certain fragments of the Hedamu myth's translation are quoted. Unfortunately this time I have no other translation to compare and combine with in my narrative.

The beginning of the text is damaged... Now the Father of the Gods gives a banquet to the Great Sea in his home. The Great Sea invites Kumarbi to visit her home after 7 days promising to give him her daughter Sertasuruhi as a wife praising her size and quality. Kumarbi rejoices. Out of this marriage the monster Hedamu is born. Its appetite is devastating - two thousand of oxes, not to speak about the number of goats and sheeps, horses he devoures with thousands too... even salamanders and toads and so on, and so on. Another fragment

mentions that like a millstone Hedamu destroys the lands...

First Ishtar notices something is going wrong, by seeing the devastated cities of the lands and wonders who of the gods could have done it until she catches the awesome sight of Hedamu amongst tempestuous sea waves. Scared of the monster, Ishtar goes back to the heaven saying:

"I fear of serpents."

She goes to the gods who pay honours to the Queen of Nineveh, but she accepts neither food, nor drink until she informs them about the situation - about Kumarbi's marriage with the Great Sea's daughter and their monstrous child Hedamu. The gods are upset by her news, the Storm-god sheds streams of tears again...

In the next fragment a great assembly of the gods takes place wherein Ea as an arbiter addresses the both sides of the conflict:

"Why do you destroy the people? Aren't they those who make sacrifices for the gods? Aren't they those who burn cedar tree for the gods? If you destroy humanity, who will worship the gods? Who will then bring bread and drink to them? It may come out so that the Storm-god, the mighty king of the city of Kummiya, should take the plough himself! It may come out so that Ishtar and Hebat should mill the grain themselves!

Ea, the King of Wisdom, addressed Kumarbi: Why then, Kumarbi, why do you wish misfortune to humanity? Don't they leave sheaves of wheat for you? Don't they readily arrange libations for you? Don't they readily enough make sacrifices to you, the Father of the Gods, to please you? Don't they make sacrifices to the Storm-god... humanity? Is not my own name pronounced, of Ea the King? ... human tears and blood... O Kumarbi!"

Seems that the Father of the Gods is little moved by these words - now he plots more secretly than ever by sending his vizier to the Sea to call her come to Kumarbi's home via the underground river lest the Moon, the Sun and the gods see her. Their meeting takes place in full secrecy... And the text is also damaged.

Ishtar decides to risk. Again in her full erotic brilliance, singing, and playing on her instruments, accompanied by her two attendants, she tries to seduce Hedamu at the seaside. Their dialogue is partly survived. She stands naked by the water and the monster first want to devour her, but she makes libations of fragrant oils and brew on the sea, so Hedamu gets drunken - now he wishes to possess her. However, leaving his throne and coming out of the sea he probably loses his magical power... The rest is to be guessed only.

On the image below is the Hittite Ishtar with her two attendants Ninata and Kulita - a drawing-restoration of the bas-relief in Yazilikaya.

There is another Hittite text quoted in this book, which tells a myth wherein Mesopotamian deities are involved again. This text, however is very damaged. The Kingdom of Heaven is taken by some usurper marked with the Sumerian sign KAL who has deprived the gods of their food and drink. This time the wise Ea makes an ally of Kumarbi and sends a messenger to KAL to reproach him... Then Ea sends his vizier Izumi under the dark earth to arrange with the dark gods so that all the animals of the earth to be gathered... The denouement is unclear but at last KAL is at the mercy of the Storm-god and gets executed.

There is a myth about Ishtar and the mountain Pisaisa near Lebanon wherein a mountain god tries to possess the goddess while sleeping. The offended Ishtar is furious and the mountain god asks her forgiveness fearing of the Storm-god's anger. He promises to sing the praise for the Storm-god victory over the Sea, and for the Storm-god's battle with the mountains Nani and Hazi... The end of the story is lost.

The myth about the god Elkunirsa tells about Ishtar who turned into an owl and alighted on the shoulder of Elkunirsa to spy for the Storm-god on the dialogue between Elkunirsa and his wife Ashertu who intrigued against the Storm-god...

The long story of Apu and his sons tells about the Bad brother and the Just brother who quarrelled with each other for Apu's inheritance and at last asked for the judgement of the Sun-god. The Sun-god judged first for the Just but the Bad started to curse the Sun-god, so the offended Sun-god refused to solve their argument and told them to address Ishtar, the Queen of Nineveh...

A Hurro-Hittite ritual text tells about Ishtar who asks a sacred Source for its water to do a purifying ritual thereby...

In his book**"The Birth of the Gods"**Ivan Venedikov, who investigates the Thracian myth on the basis of the

comparative mythology, quotes a Hittite ritual text attributed to the queen Puduhepa, the Hurrian princess (wrongly described by the author as "Egyptian") who married Hatussili III (1275 -1250 BCE), where the Storm-god of Nerik is summoned:

"Come Storm-god from the city of Nerik - come from heaven, if you are with your father, or, come from the dark earth, if you are with your mother Ereshkigal!"

(My further research shows that the queen Puduhepa wasn't an Egyptian princess but a priestess of Ishtar from Kizzuwattna!)

Some texts of the Epos of Gilgamesh are found in Hattusa still in 1921 by Bedrich Hrozni and the archaeological excavations provide more and more fragments. Some of them are written in Akkadian, some in Hurrian, and many in the Hittite language. It was the Akkadian fragment of the epos found in Hattusa, which completed the missing first part in the 5th Tablet of the version from Nineveh. Some of the Hittite texts use Babylonian versions of certain names, while other - Assyrian, and some Canaanian. Maciej Popko mentions also about a fragmented Hittite version of the Atrahasis myth.

These are all examples of my own study but the Hittitology could probably bring far more examples of the role played by the Mesopotamian deities in the Hittite mythology. Yet Maciej Popko supposes that most of the the texts being found in the capital city of Hattusa, the case could be different in the rest of Hatti where the local deities were probably still worshipped in their more original forms.

Not by accident the Kingdom of Hatti was known as the land of 1000 deities - the Hittite own ones, those of the conquered cultures, and those imported from abroad. This tradition in the religious syncretism will be continued by the Phrygians, the Greeks, and the Romans. It was during the imperial phase of the Hittite kingdom - XIV - XII century BCE, when the presence of the Mesopotamian deities in the Hittite Mythos became most tangible.

While deities like Anu, Ellil and Ea may have no direct analogues in the original Hittite pantheon, Ishtar corresponds to the Hurrian deity Shaushka adopted by the Hittites as well. Ellil was also sometimes identified with Kumarbi in the Hurrian myths. On the other hand, if the collective soul (or the collective unconscious) of a people is not preconditioned to adopt certain archetypes from another collective soul, it would never adopt them voluntary as was the case with the Hittites. So maybe certain Mesopotamian deities had some premises in the Hittite collective soul, some appropriate archetypes to be syncretized with. Ereshkigal is mentioned as the Storm-god's mother, and, as far as I know, some exact Indo-European analogues of the Sumerian Ereshkigal are the Thracian Zerintia and the Germanic Hel, so maybe there should have been some unknown Anatolian analogue - in any case the Hittite sorceress goddess Kamrusepa seems to be a prototype of the Greek Hekate. The Hittite Storm-god is a syncretic deity combining the natures of the Hattian Taru, the Hittite Tarhunt (the Indo-European deities of the same root being the Germanic Thor, and the Celtic Taranis), the Hurrian Teshub, the Akkadian Adad, and the Sumerian Ishkur. His wife, the mother-goddess is also a syncretic deity combining the natures of the original Hittite sun-goddess Arinna, or Vurunzimu, and the Hurrian Hebat, or Kheba, associated also with the deified Sumerian queen Kugbau, the Syrian Kubaba, and later identified as the Phrygian Kybebe, or Kybele. The Sun-god combines the natures of the Anatolian Istanu, the Hittite-Palayan sun-god Tiyaz, and the Mesopotamian Utu/Shamash. The War-god who led the attack of the 70 gods against Ullikummi combines the natures of the Hittite Zamama, the Hurrian Astabi, and the Mesopotamian Ninurta.

The graphic restoration of the main scene in the rocky sancuary of Yazilikaya.

An interesting document witnessing the cult of Ishtar in the Hittite empire is**the Apology of Hattusili III**.

A historic summary:

Hattusili III reigned from 1267 to 1237 BCE. He was the youngest son of Mursili II who appointed him as a priest of Shaushka-Ishtar in the city of Samuha. He was one of the Hittite generals who fought against the Egyptians under the commandment of his brother Muvatali II in the battle of Kadesh in 1274 BCE (or in 1296 BCE according to another chronology). However, when Muvatali II's son Mursili III inherited his father, prince Hattusili was deposed as a governor of Hattusa, then from Nerik, so at last he opened a civil war against his nephew, defeated him, dethroned him, exiled him, and sat on the throne of Hattusa as Hattusili III.

Here is what he wrote about himself:

The Apology of Hattusilis III(Classical Neo-Hittite)

2 SA d IŠTAR par-ra-a ha-an-da-an-da-tar me-ma-ah-hi
na-at DUMU.NAM.LU.U19.LU-as is-ta-ma-as-du
nu `zi-la-du-wa SA DUTUŠI DUMU-ŠU DUMU.DUMU-ŠU NUMUN DUTUŠI DINGIRMEŠ-as-kan is-tar-na
A-NA d IŠTAR na-ah-ha-a-an e-es-du

3 A.BU-YA-an-na-as-za MMur-si-li-is 4 DUMUMEŠ MHal-pa-su-lu-pi-in MNIR.GÁL-in MHa-at-tu-si-li-in
FDINGIRMEŠ.ARAD-in-na DUMU.MUNUS-an ha-as-ta
nu-za hu-u-ma-an-da-as-pat EGIR-ez-zi-is DUMU-as e-su-un
nu-za ku-it-ma-an nu-u-wa DUMU-as e-su-un ŠA KUŠKA.TAB.ANŠE-za e-su-un
nu d IŠTAR GAŠAN-YA A-NA MMur-si-li A.BI-YA Ù-et MNIR.GÁL-in ŠEŠ-YA u-i-ya-at
A-NA MHa-at-tu-si-li-wa MU.KAMHI.A ma-ni-in-ku-wa-an-te-es
Ú-UL-wa-ra-as TI-an-na-as nu-wa-ra-an-mu am-mu-uk pa-ra-a pa-a-i nu-wa-ra-as-mu LÙsa-an-ku-un-ni-is e-es-du nu-wa-ra-as TI-an-za

nu-mu A-BU-YA DUMU-an sa-ra-a da-a-as nu-mu A-NA DINGIRLIM ARAD-an-ni pe-es-ta nu-za A-NA DINGIRLIM LÙsa-an-ku-un-ni-ya-an-za BAL-ah-hu-un
nu-za-kan A-NA ŠÚ d IŠTAR GAŠAN-YA `lu-ú-lu u-uh-hu-un
nu-mu d IŠTAR GAŠAN-YA ŠÚ-za IṢ-BAT na-as-mu-kan pa-ra-a ha-an-da-an-te-es-ta

9 GIM-an-ma IŠ-TU KUR Mi-iz-ri EGIR-pa i-ya-ah-ha-ha-at nu-za I-NA KUR URULa-wa-za-an-ti-ya A-NA DINGIRLUM BAL-u-wa-an-zi i-ya-ah-ha-ha-at nu-za DINGIRLUM i-ya-nu-un
nu-za DUMU.MUNUS MPe-en-ti-ip-sa-ri LÙSANGA FPu-du-he-pa-an IŠ-TU INIM DINGIRLIM DAM-an-ni da-ah-hu-un
nu ha-an-da-a-u-en
nu-un-na-as DINGIRLUM ŠA LÚMU-DI DAM a-as-si-ya-tar pe-es-ta
nu-un-na-as DUMU.NITAMEŠ DUMU.MUNUSMEŠ i-ya-u-en
nam-ma-mu DINGIRLUM GAŠAN-YA Ù-at QA-DU ÉTI-ma-mu ARAD-ah-ha-hu-ut
nu A-NA DINGIRLIM QA-DU ÉTI-YA ARAD-ah-ha-ha-at
nu-un-na-as É-er ku-it e-es-su-u-en nu-un-na-as-kan DINGIRLUM an-da ar-ta-at
nu-un-na-as É-er pa-ra-a i-ya-an-ni-is ka-ni-is-su-u-wa-ar-ma-at ŠA d IŠTAR GAŠAN-YA e-es-ta

(Note how many Sumerograms are used!)

Translation:

"2 I will tell of Ishtar's divine power; let mankind hear it. And, from henceforth, among the gods of my majesty, of his son, of his grandson, of the descendants of my majesty, let there be reverence toward Ishtar.

3 My father, Mursilis, begat us four children, Halpasulupis, Muwattallis, Hattusilis and Massanauzzis, a daughter. And of all of them, I was the last (i.e. the youngest) child. And while I was still a child, I was foolish. Ishtar, My Lady, sent my brother Muwattalis to my father Mursilis in (i.e. by means of) a dream, (saying) "For Hattusilis, the years are short. He will not live long. Give him to me and let him be my priest. Then he will live." And my father offered me, a child, and he gave me to the service of the deity. And serving as a priest to the deity, I made sacrifice. And in the hand of Ishtar, My lady, I saw prosperity(?). And Ishtar, My Lady, took me by the hand, and she showed me divine guidance.

9 When, however, I came back from the land of Egypt, I went to the city of Lawanzantiyas to make libations to the Goddess; and I made sacrifice to the Goddess. And, at the command of the Goddess, I took Puduhepa, the daughter of Pentipsarris, the priest, in marriage; and we married. And the Goddess gave to us the love of husband and wife. And we had (lit. "made") sons and daughters. And the Goddess, my lady, appeared to me in a dream (saying), "Serve me along with your household." And I did service to the Goddess, along with my household. And the Goddess stood among us (in) the household that we established, and our household prospered(?), and it had the favor of My Lady, Ishtar."

From http://www.utexas.edu/cola/centers/lrc/ietexts/hit/hit-6-X.html

Bibliography(with my impudent comments):

"Hittite Myths, Epics, and Legends"- translator: Albrecht Goetze
A PDF file in English downloaded from internet:
http://www.kingmixers.com/CLA196/Hurro-Hittite.pdf

"Mythology of the Hittite Anatolia"by Maciej Popko - a Bulgarian translation (1983) from the Polish "Mitologia hetyckiej Anatolii" (Wydawnictwa Artystyczne i Filmowe, Warszawa 1976, 1980, 1987).
Despite of its Marxist cliches and other prejudices due to the historic times it was written, this book is a valuable

Hittitologist work written in a popular science form. There are no more such popular books in the post-communist times when the common culture is much under its previous level.

"The Birth of the Gods"by Ivan Venedikov: A Bulgarian edition in Bulgarian - a serious study of the comparative mythology concerning the origin of the Thracian mythos with many references to the Ancient Orient.

"The Ancient Oriental Civilization"by Nedeltcho Nedeltchev: A Bulgarian edition in Bulgarian - a historic resume treating separately each one of the ancient civilizations written in a concise and clear style. Though free from Marxist prejudices it tends to explain everything by economics. Offers also an interesting view of the interaction between the centre and the periphery in the ancient civilizations - in brief, during the imperial phase of each civilization there is a tendency of technocratism and political stagnation in its centre, while its periphery is under the sress of more primitive military democracies, which eventually leads to its collapse.

"The Complete Book of Spells, Ceremonies, & Magic"by Migene Gonzales-Wippler (0-87542-286-1, 400 pgs., 6 x 9, illus., softcover) - mentions about certain interesting ancient traditions and practices, which are to be further investigated since the book is written in a too popular style and full of moralizing precepts concerning white vs black magic. I refered to it only in the context of the ancient approach of paying homage to the foreign deities whose lands are to be conquered, practised by the Roman priesthood during the early Roman military expansion.

R - Excellent stuff, thanks for sharing your research. I like the use of images and archaeological photos, thanks for including those. Did you come across the Illuyankas myth in your studies? Curious to hear your thoughts on it. -R

Yes, I know the serpent Illuyanka's myth but the above mythologic researh of mine was dedicated only to the Anunnaki connection within the first IE civilization In the Illuyanka's myth I see again the characteristic IE fatalist concept of duty.

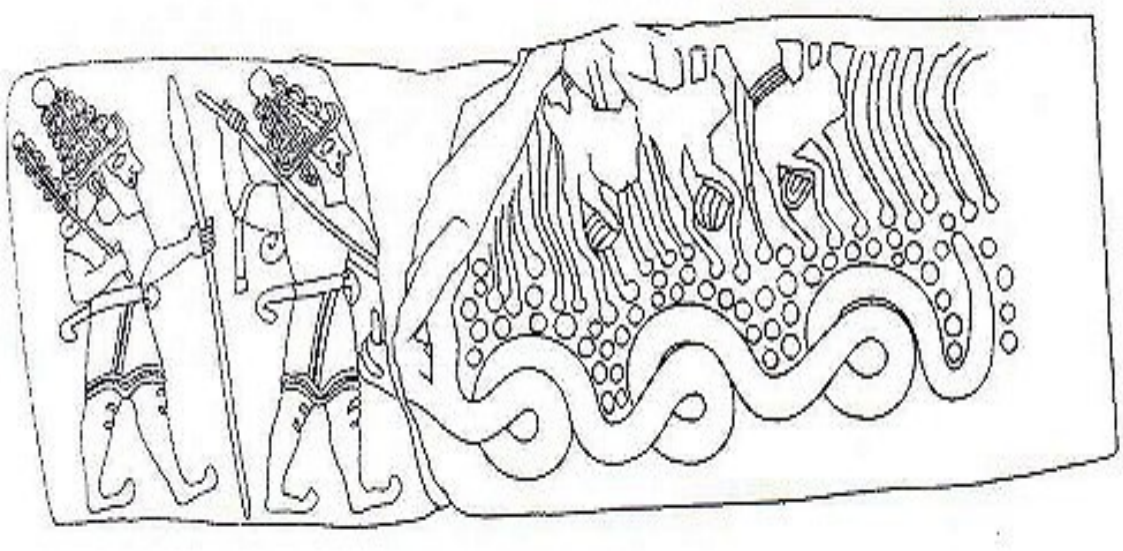
In the first version it's Hupasiyas' breach of Inara's prohibition to look through the window to his family once he has engaged himself in a divine affair, and this breach costs him his life.

In the second version the Storm god's son dies fulfiling his duty both to his father and to his father-in-law - the dragon Illuyanka. For me it's the inherent tragic predisposition of the IE collective psyche as a way to accept mortality.

This myth of the Storm-god's battle with the Dragon reflects the festival of Puruli, the new year celebrated on the Vernal Equinox.
Its Sumerian correspondence is the feast of**bara2-za3-gar**which meaning according to the Russian sumerologist Emelyanov is:*(re-establishing) the dais in shrine'. Enthronement as a result of the Great Battle between the Young Hero and the Chaos (= the Old Hero). Ninurta and Asag, Marduk and Tiamat, Tarhunas and Illuyanka, St.George and the Dragon. The dais here is a symbol of stable, solid earth in the middle of the Abyss and, therefore, a symbol of the beginning of the New World.*

However I will write about the Sumerian storm-god Ninurta and his battle with his own archaic image of the Anzu-bird, or Imdugud in a separate thread dedicated to him only - the most ancient archetype of the storm-god after his father Lord Weather - Enlil.

Though first I didn't agree with the Polish hittitologist M. Popko's assertion that the Hittites learnt for the first time from the Mesopotamians that the relations with the gods could be based on love except on duty, now I tend to think it was the case



the Hittite depiction of the scene.

R - You said "Though first I didn't agree with the Polish hittitologist M. Popko's assertion that the Hittites learnt for the first time from the Mesopotamians that the relations with the gods could be based on love except on duty, now I tend to think it was the case."

Thanks for sharing your thoughts on the Illuyankas myth, it's great. If you have time, you might like the book by Calvert Watkins in the Black Library called*How to Kill a Dragon*, it's the leading study today on the IE dragon myth, and some associated spells. Watkins is a savant.

That the Hittites learned stories from the east, sure. That the east taught them about religion, I have to disagree -- Popko's theory is typical of the Magian poison that frequently contaminates Indo-European studies. Here, I mean the idea that the Indo-Europeans were savages, but that the evolved orientals (jews, sumerians, egyptians) taught us how to be real people.

A serious look at the Vedic religion (as old as Hittite in terms of oral culture), or Greek, or Roman, shows that IE religion was as complex as anything found in the mediterranean area. Love, fear, and duty are all a part of the myths and texts that survive. The Hittites cannot have been the exception to this rule. Assuming that they had

contact with the Dark Gods also, their experience must have lead to the same rich emotions that other cultures (especially IE) cultures had. -R

I don't think the Jews were evolved orientals at all - the trash of Semitic race. Each next Semitic wave invading the Ancient Orient from the time of Akkadians on was more and more degenerative - Amorites, Arameans etc., but the Jews were the worst of the worst. Their own Bible witnesses it.

But I don't like the Aryans too - despite of my belonging to that race, despite of my fascination with certain IE mythic traditions like the Thracian, Celtic and Germanic ones, despite of my magical involvement with certain of them, I don't like them anymore - I just don't like my own race and I don't want belonging to it anymore. I don't like the warrior cultures though I'm a warrior in some way and as a goer on the Left-hand Path I seek beyond my racial matrix, beyond even the human matrix. I'm for creating another sentient race other than humans.

I'm fascinated by the Sumerians, Egyptians, Minoans and their eccentric alien civilizations who inspire some feeling of the lost "Atlantis" - whether it existed, or not - to say it in other words, these cultures inspire to me some ***otherness*** which the rational Graeko-Roman classicism lacks, and I like the Hittites namely for being open to learn from them. I hope you understand I'm not from those who underestimate the IE potential like the quoted Polish author and others like him, but historically the Aryans proved to be almost the same distorters of civilizational values as the Semites, and together with them, and equally with them, they contributed in establishing the Magian tyranny all over the world.

Thank you again, RA for systematizing the threads.

I finished my Hittite essay, so your feedback and contributions on the topic are greatly welcome. My main conclusion is that the Hittite culture was the main bridge between the Anunnaki tradition and the IE cultures.

Though far from being dualistic yet, the Hittite mythos contains the conflict between the older and the younger generations of deities. Yet one of the most ancient ones - Ea (aka Enki) tries to reconcile them, and after all, he helps the young ones as being more constructive than the obstinate old ones. Unlike the Hellenic Olympian pantheon with its haughty ideologic disgust for the race of Titans, the young generation of Hittite deities hasn't turned into a tyranic oligarchy yet - they are rather like children whose joyful play has been threatened by some malicious adult in the face of Kumarbi, the father of the gods. The Storm-god Tarhun/Teshub and his company are rebels rather than tyrants.

The idea of this young vs old conflict has been influenced for sure by the Babylonian **"Enuma Elish"** - in 1595 BCE the Hittites conquered Babylon which was just adopted this new cosmology as a state ideology, but the Hittite collective soul was predisposed to such an influence anyway - otherwise it wouldn't adopt such ideas. Each mythology contains a collective psychology.

The Hittite state suffered an acute problem from its very beginning which destabilized it periodically throughout its history. That was the conflict between the matriarchal and the patriarchal successions of the kingship. There was a terrible civil war in Hatti during the reign of Hattusili I (1650 - 1620 BCE) - between him and his daughter wherein the adherents of the matriarchal succession were defeated and the repressions were atrocious beyond the imagination. Yet the matriarchal party was never fully destroyed and it acted subversively whenever it was possible. There followed a new a dark period of civil wars for 70 years immediately after the seize of Babylon in 1595 BCE which probably was the main reason that instead of the Hittites their allied Kassites ruled there for the next centuries. Despite of the laws of Telepinu in the XV century BCE which confirmed again the patriarchal succession and even made some compromises with the mathriarchal party, the latter continued to claim their ancient right on the kingship succession. There were civil wars prior to Hatussili I as well - his father Labarnas (1680 - 1650 BCE) had to deal with the same problem - the claim of matriarchal succession coming from the old noble families and the old priesthood as keepers of the old traditions. In fact, Hatussili I was Labarnas II and he

adopted the name Hatussili (the man of Hatussa) after moving his capital from the rebelious Kussar to Hattusa.

R- @ Sath: I don't mean to offend. My point was that there are scholars who like to say that we were dirty savages until more advanced races cleaned us up. I don't in any way suggest that is your view or Ryan's.

Agreed that IE culture has failed in many ways. However, it's proved to be adaptable and resilient, and perhaps the next century will be better. The shackles of the church have been broken in many places, which is more than could have been hoped for in the past century.

I'm not advocating a return to IE supremacy, I just think we can't move forward without seeing the failings and the strengths of the model. Also, in practical necromantic terms, I cannot easily conjure the Egyptian dead -- but with the Roman or other IE dead I have a blood connection, and thus a better resonant link.

Agreed that we need to create a new species. Besides, the ancients rarely recognized blood, but rather the language as the basis of a culture. By definition from within Greek itself, a "barbarian" isn't some foreign, it's someone who can't speak Greek. A Gael is someone who speaks Gaelic, and so so. The only group to obsess about birth is the Jews. Ok, maybe the Zoroastrians too. Obsession with blood is a Magian disease anyway. The notion of a "chosen people" by God is foreign to the IE mindset, and always has been.

The notion of a **stronger** people, well that's a different story. -R

No offence taken, Rex - please, do not take so seriously my emotive responses Hmm I think the bloodlines were vital in the antiquity and for me it's rather the Magian agenda in the historic science that the emphasis should be put on the language groups only rather than on the races. The races and the bloodlines are fact, moreover they are a magical factor - otherwise you wouldn't be able to contact the Roman dead easier than the Egyptian ones.

The races are produced by the climatic factors of the land and their mythic resonance in the human psyche - thus the concept of "Lord Weather" as the all-father has been formed. However, in NO WAY I mean these "climatic factors of the land" are the phenomena as explained by the materialistic science. I have had different experience of them and that's why I'm empathic with my pagan ancestors's concept of "Lord Weather". So the "Lord Weather" has formed both the bloodlines and the languages. A group of people who shares the same belief of reality and breeds within itself only, gradually forms a race of people with similar physiological features along the generations.

Here the ancestral cult played a vital role as well - thus the genetic memory was transmitted via the generation and there were lineal sorcerers, shamans, and magical kings who shared the same genius. Genius = gene = genus. Lest there be stagnation "Lord Weather" made the peoples to migrate, to come across each other, to mix their languages and bloodlines. Some mixtures were successful while other were miserable. The religious cults were early forms of genetic engineering. The process is described in the **Sorcery of Them**. The Magian conspiracy is in fact a genetic engineering for producing a global race of slaves. For their chosen elite they save the right to preserve "pure" their bloodline while the rest of humanity is made to breed arbitrary by political and economical compulsion until turns into an impersonal mass of mongrels without any genetic memory.

Here the emotional plague of the Abrahamic religions with their concept of the "original sin" has played a fatal role in suppressing the sexual libido. "Sex is given by God for reproduction only, not for pleasure!" Thus by depriving sex of its pleasure, the Magian wanted to create generations of slaves conceived without sexual passion. After all, sex being the most creative act, one reaps as one sows. The children conceived in shame and guilt without orgasm are more servile than the children conceived by orgasm. An energetic fact! Those conceived by male orgasm only make good soldiers, so the female pleasure is to be suppressed. Elementary indeed.

It was during the fertility ritual orgies and the sacred marriages of kingship wherein the deities took part by possessing the participants, when semi-gods and demigods were conceived by ecstasy and mutual orgasm. The

main concern of the Magian was to stop this process of creating divine bloodlines on the earth and thus they isolated THEM from the human DNA. Elementary indeed. The ancient tradition went underground in the form of "Black Sabbaths".

After all, the Magian "pure" bloodlines are doomed by their own stagnation and lack of refreshment. Here I agree with you in respect to the Jews. Is there more Nazi ideology all over the world than that preached by their Bible? See how degenerate are the present monarchic bloodlines in Europe - all deriving from Jesus and Magdalena according to the half-secret Magian myth of the "sacred blood". Yet the genuine sacred blood is still possible to return in the human matrix provided the gods are intentionally invited to possess the participants in a sex-magical ritual. Elementary indeed, but no Left-hand Path group known to me all over the world has ever dared to practice such a magic, except to pretend of being "genuinely Satanic" or "sinister"

R - This weekend has been busy, so no time to draft a decent reply to what is a very interesting thread.

That said, one thing I do know about Hittite religion is that the king and queen had ritual sex in public once a year, as part of a festival (this is in Watkins book, I think?). Surely this is a reflex of the same belief in Egyptian and Sumerian belief that the ruler is a child of a god, who begets or bears the child through ritual possession in a sexual rite. -R

That's interesting - I know little about the Hittites in this respect. Thank you for the info. I haven't read Watkins. In Sumer during the imperial phase of Ur III dynasty, and the last Isin dynasty, and later in Babylon, the ritual of Sacred Marriage used to take place in the temple atop the ziggurat far from the people but in earlier times it should have been different. More about it in Inanna's thread

Here I'm attaching the Hittite cuneiform sign list.

Attachment: SignList.pdf (566.9 KB)

- an accompanying document to it:

  Attachment: Read me.pdf (119.9 KB) + the Hittite grammar:

  Attachment: Hittite Grammar.pdf (564.3 KB)

- And some Hitttite lexicon:

  Attachment: A Hittite Lexicon.htm (97.0 KB)

R- On the Hittite royal sex act, from Watkins p. 266:

"More interestingly, it is now known from the scenes depicted on the recently published large relief vase from tnandik (Ozgii§ 1988, with rich illustrations) that in a ritual in Old Hittite times a couple, probably the king and queen, apparently engaged in a public, ritual copulation, even if our texts are silent on the practice. The vase, of considerable interest for the art historian, presents the sequential narration of the ritual by four friezes of applique relief figures and images, beginning with the preparation of foodstuffs by cooks, and continuing with processions of musicians with various instruments and other ritual personae familiar from our texts, leading up to the sacrifice of a bull before a bull-statue. The third frieze, again "reading" from bottom up and left to right depicts a procession of musicians moving to a temple with a veiled woman and two musicians on the roof, followed and concluded by a sort of zoom-focus to two figures on an elaborate bed: a male figure preserved only below the waist, reaching out to remove the veil from the head of the female figure. With Qzgiiq I believe the female figure on the roof and the one in the bed are the same person, but I believe she is the

queen and that the male and the female are not god and goddess, with Ozguc,, but the royal couple. The scene is rendered with characteristic Hittite delicacy and restraint, but the fourth and final frieze with its "small goddess Inanna lyre" (GlS DINANNA.TUR) player, cymbalists, other musicians, and tumbling acrobats clearly establishes the theme. The last cymbalist in the procession has her back turned to the final relief; a standing man grasps from behind a standing woman bent double, with her skirt raised and falling to the ground, and they copulate more ferarum, in the manner of beasts. The symbolism is clear." - R

Thanks for this quotation, Rex. Yet is it possible that relief vase and the images thereof to be seen somewhere?

+O+ A laymans question: what factors separate the ANE from the IE cultures? It is an Age, a mode of thought or worship or relation to the Gods that changed, an attitude? +O+

ANE is rather a historico-geographical term. It concerns the ancient civilizations of the western Asia and the north-east Africa, the so called Near East. The Hittites were an IE, ANE civilization being located in Asia Minor.

VAMA MARGA **(Sanskrit: "Sinister Tradition")**

Ancient India and THEM

Unique among all the Indo-European nations, India has never fallen to the Magian plague. While Judaism and Christianity made inroads throughout all of Europe, and Iran fell to Islamic hordes, India has managed to retain its rich religious and magical culture and tradition. This is understood widely at universities, where specialists in other Indo-European fields are obligated to study Sanskrit (along with Latin and Greek) in order to better understand the nature of the Aryans in the widest sense. This is by no means to glorify Indian culture or to claim that it is superior in any way (far from it) to European culture, or that it is the oldest -- indeed, the Hittite records are older by 200-300 years. But India has managed to preserve its occult traditions both orally and textually, where other traditions are forced to reconstruct with very mixed results (the ONA being no exception). The gods and early myths of ancient India are cognate with the myths of their European cousins, even to the point of sharing divine names (*Asuras* = Aesir, *Varuna* =Uuranus, Jupiter = *Dyujs-Pitar*, etc.). Thus the study of ancient India is the study of our flesh-and-blood cousins, in which we covered techniques and myths of our own, which the Church tore from our grandparents.

For the Temple of THEM, the study of Indic sorcery is a necessity for several reasons. First, because of the very, very large body of texts that survives in Sanskrit and in translation. These records allow us to see many legends of the Dark Ones and how they were understood by this ancient civilization. Second, India is also the birthplace of the term *vama-marga* or “Left Hand Path”, as it is understood by academic or Western occult specialists, characterized by its own practitioners as *Shighra, Ugra, Tivra* or “fast, terrible, intense”. The student of the vama-marga experiments with drugs, sex, and sorcery, and traffics with ghosts and demons, all in search of the divine presence. Of course these practices also existed outside India, but India is one of the few countries to have recorded them in detail for contemporary generations. Third, the mystical traditions of India are among the first non-dualistic systems in the world, and certainly the oldest to have left comprehensive documentation.

Two of the most popular spiritual disciplines to have come from India are *Yoga* and *Tantra*. *Yoga* (cognate with “yoke” in English) today is often misunderstood as a kind of physical exercises. In truth, it is system that uses the causal body as a way to enhance the acausal. Likewise, Tantra today is often linked with sexual debauchery (which it can include), whereas it is really a system of magic that is similar to the 7FW in terms of its intent, that is to transmute the practitioner from a novice through Adept to a Master or Mistress, involving contact with the

gods. Indeed, the concept of the Dark Gods may be traced in part to Yoga and Tantra, as divinities like Shiva and Shakti are very complex figures, and depicted with imagery that is shocking and visceral. Severed heads, blood and gore, and ritual sex are common features associated with these two gods. Indian magic frequently relies on the gods of the seven planets, as well as Shiva and Shakti as initiator divinities, a concept which was transmitted into Arabic texts like the *Kitab Al-Aflak* (which I contend is a code name for the Picatrix). The clearest evidence of this is that the Picatrix contains Hindu images for the gods, as well as their original Sanskrit names.

A serious study of the sinister tradition of India needs to include a survey of the works of Dr Robert Svoboda, which I will upload and paste here shortly. Also worth reading is the Rig Vedas, as they are the oldest collections of Sanskrit myths and mantras (link to follow). Also, I will soon create categories for the Vedic gods that are most commonly linked to the *vama-marga* tradition.

Books worth reading on Aghora and Tantra:

https://rapidshare.com/files/1593633041/Svoboda_-_Aghora.pdf

https://rapidshare.com/files/1613186199/Svoboda_-_Aghora._II._Kundalini.pdf

https://rapidshare.com/files/2984020251/....aw_of_Karma.pdf

https://rapidshare.com/files/3072191559/greatness_of_saturn.pdf

Update: sinister images of Shiva and Kali moved to their respective sections. Below is an image of a sinister tantrics and Kali, and an image of Shiva and Shakti together.

Aghori mystic

Kali + Aghori Mystic

Shiva + Shakti

Nice intro, Rex. I'm not able to see two of your images - those above Kali. Her image is great! I 've worked magically with Kali and Ganesha some 14 - 15 years ago. My work with Kali was astonishing indeed. Also, I have some decent notion of Yoga and Tantra - by decent I mean practical rather than theoretical.

The range of my Bronze Age research includes the ancient civilization of the Indus River Valley with its fascinating sites like Harappa and Mohenjo Daro. This civilization was known to the Sumerians as the land of **Meluha** and they were on active exchange of goods with its denizens.

http://www.harappa.com/har/har0.html

Unfortunately most of this land lies today in the territory of the Islamic Pakistan. Yet some 4 years ago I met some Pakistani individuals who were pagans and did some interesting ritual performance dedicated to certain Hindu deities.

+O+ Exceptional! - many thanks Rex and looking forward to more. I have started a separate book for IE studies as I am keeping for the KB. So now we have IE Black and Kiengir Black. +O+

KALI-MA

This section is to discuss Kali, also known as Shakti, Durga, and Parvati.

An image of Kali/Shakti:
http://2.bp.blogspot.com/_5R8ZlI6buLw/TJkMYuz0nQI/AAAAAAAABE4/OQ3TCZzJKNw/s1600/kali_cvf01.jpg

+O+ That's an exceptional image! I know a little of Kali, the Thuggee, but not much. I hope you will consider adding more to this section Rex - it seems overwhelming to be trying to learn about all these different cultures in depth at the same time - Sumer alone is staggering in depth - with thousands of years of cultures between that era and the IE alone - and only a few hours a day to digest it... and discussion may be sparse at first, but anything you can add about the different incarnations would be excellent - the scope of THEM is immense, perhaps one of the largest topics anyone could ever hope to study as it spans what occurred before time til the end of time and after that - and in a simplification; information on Them can be found in every archetype, deity, motif, culture, belief etc ever conceived. Forms are endless, infinite and the dexter inexhaustible - the rabbit hole is as deep as we can imagine and then some - but only if we lose ourselves in the minute details. With such a massive range of time to cover, I don't think we can afford, or even achieve, being experts of more than one or two of these cultures in the course of a lifetime. Each of us might have one we prefer - naturally - that is not represented or being represented here - that's not something I can solve of my own accord. If you can represent a culture, add your knowledge, all I ask is that you feel free to do so whether there is anyone else well-versed enough to comment on it or not. I for one would like to learn as much as I can. +O+

@ RA: Absolutely, I plan to do a short essay or two on the LHP in early Indo-Aryan tradition, with focus on Shiva and Shakti/Kali. It's in the works, just need to find time to do it. There are very deep parallel currents between the Indo-Aryan and ONA systems, which is no surprise as AL spent time in the east. As an example of parallel customs, I read a Times magazine article on ritual culling in India yesterday, which I share here as an example just to show the extreme example of Kali's cult in the modern world.

http://www.time.com/time/magazine/article/0,9171,322673,00.html

The article is not, of course, an endorsement of the practices it describes -- it's just a reference on a Kali-based exeatic tradition. Most IE traditions sacrificed criminals instead, for obvious reasons.

+O+ I've posted the article below Rex - incredible, and yet not incredible at all - rather the same belief that's always endured - much like the Americans believe in Angels and the Devil, North Africans believe in Djinn [good book in the BL on that], Or kids believe in Santa's naughty and nice list... I've a question - is there any correlation between illiteracy and a stronger belief in Deities? +O+

For the magic to work, the killing had to be done just right. If the goddess were to grant Khudu Karmakar the awesome powers he expected from a virgin's death, the victim had to be willing, had to know what was happening, watch the knife, and not stop it. But even tranquilizers couldn't lull 15-year-old Manju Kumari to her fate. In his police confession, Karmakar says his wife, daughter and three accomplices had to gag Manju and pin her down on the earthen floor before the shrine. In ritual order, Karmakar wafted incense over her, tore off her blue skirt and pink T shirt, shaved her, sprinkled her with holy water from the Ganges and rubbed her with cooking fat. Then chanting mantras to the "mother" goddess Kali, he sawed off Manju's hands, breasts and left foot, placing the body parts in front of a photograph of a blood-soaked Kali idol. Police say the arcs of blood on the walls suggest Manju bled to death in minutes.
Human sacrifice has always been an anomaly in India. Even 200 years ago, when a boy was killed every day at a Kali temple in Calcutta, blood cults were at odds with a benign Hindu spiritualism that celebrates abstinence and vegetarianism. But Kali is different. A ferocious slayer of evil in Hindu mythology, the goddess is said to have an insatiable appetite for blood. With the law on killing people more strictly enforced today, ersatz substitutes now stand in for humans when sacrifice is required. Most Kali temples have settled on large pumpkins to represent a human body; other followers slit the throats of two-meter-tall human effigies made of flour, or of animals such as goats.
In secret ceremonies, however, the grizzly practice lives on. Quite simply, say the faithful—known as tantrics—Kali looks after those who look after her, bringing riches to the poor, revenge to the oppressed and newborn joy to the childless. So far this year, police have recorded at least one case of ritual killing a month. In January, in the southern state of Andhra Pradesh, a 24-year-old woman hacked her three-year-old son to death after a tantric sorcerer supposedly promised unlimited earthly riches. In February, two men in the eastern state of Tripura beheaded a woman on the instructions of a deity they said appeared in their dreams promising hidden treasures. Karmakar killed Manju in Atapur village in Jharkhand state in April. The following month, police dug up the remains of two sisters, aged 18 and 13, in Bihar, dismembered with a ceremonial sword and offered to Kali by their father. Last week on the outskirts of Bombay, maize seller Anil Lakshmikant Singh, 33, beheaded his neighbor's nine-year-old son to save his marriage on the advice of a tantric. Said Singh: "He promised that a human sacrifice would end all my miseries."
Far from ancient barbarisms that refuse to die, sacrifice and sorcery are making a comeback. Sociologists explain the millions who now throng the two main Kali centers in eastern India, at Kamakhya and Tarapith, as what happens when the rat race that is India's future meets the superstitions of its past. Sociologist Ashis

Nandy says: "You see your neighbor doing well, above his caste and position, and someone tells you to get a child and do a secret ritual and you can catch up." Adds mysticism expert Ipsita Roy Chakaraverti: "It's got nothing to do with real mysticism or with spiritualism. It comes down to pure and simple greed." Tarapith in particular is a giant building site of new hotels, restaurants and stalls selling plastic swords and postcards of Kali's severed feet. Judging by the visitors here, Kali appeals to both rich and poor: the rows of SUVs parked outside four-star hotels belong to the ranks of businessmen and politicians lining up with their goats behind penniless pilgrims. ("The blood never dries at Tarapith," whispers one villager.)
There are no human sacrifices at the temple these days. But the mystique of ritual killing is so powerful that even those who actually don't perform it claim to do so. In their camp in the cremation grounds beside the temple, a throng of tantrics tout for business by competing to be as spooky as possible, lining their mud-walled temples with human skulls and telling tall tales of human sacrifice. "I cut off her head," says 64-year-old Baba Swami Vivekanand of a girl he says he raised from birth. "We buried the body and brought the head back, cooked it and ate it." He pauses to demand a $2 donation. "Good story, no?" While most of this is innocent, some followers, like Karmakar, are inevitably emboldened to take their quest for power to the extreme. Karmakar, like many others, was caught. But in the dust-bowl villages of India, where superstition reigns and blood has a dark authority, the question is how many other "holy men" have found that ultimate power still rests in the murderous magic of a virgin sacrifice.

Read
more: http://www.time.com/time/magazine/article/0,9171,322673,00.html#ixzz1ct7Zk8JM

+O+ I've a question - is there any correlation between illiteracy and a stronger belief in Deities? +O+

If there is such a correlation, I think we are its refutation

It was in 1996 when I took part in a non-traditional ritual of Kali organized by a certain local group of sorcerers - it was the time when the techno-rave wave was in its climax, so the ritual took place during a techno-rave party in the big hall of a storehouse, with the DJ being one of us. At that time any kind of eccentricity was possible, so at a certain moment a big Kali yantra was drawn on the floor, a certain "Soma" drink containing Fly Agaric was taken as a sacrament, a certain Kali mantra was revolved, and we danced until the trance possessed all of us. Kali came and cut my head - the rest is silence but the collective will of the ritual was Kali to destroy our main material hindrances. During that time I had no home. On the next morning I came to know an uncle of mine died, so I inherited his house - and I had no hope this to happen soon.

The next non-traditional Kali ritual I took part was in a certain club in London in 1998 organized by another group of local sorcerers. It was a healing ritual. All the voluntaries to be sacrificed lied naked on the floor and the priestesses started to evoke Kali upon one of them until she got possessed, adopted the attributes of Kali, and wildly danced upon the cover of naked bodies on the floor. If the priestess wasn't possessed she would harm them for sure by her wild dance - instead they felt it as a massage, rather than as a pain and it was a massage indeed, but anyway Kali's dance was beautiful seeing it. The rest of the participants (where was me) revolved Kali's mantra all the time. Maybe I should also expose my body to Kali's trampling dance since after the ritual I got seriously ill.

Kali helps those who totally give up themselves to Her.

ISS,

Well I'm forgetful, maybe because of ageing but on the next morning after our Kali ritual when I inherited my uncle's house, the hateful premier-minister of my country was shot dead as well.

Aumgn chang Kalika namah!

@ Sath: incredible stuff, thanks for sharing. Kali is an incredible Being, with a very rich history and modern cult all over the world. It makes sense that she would love a non-traditional ritual, especially one with wild dancing. I'm travelling at the moment, but will reply again more properly on Thursday/Friday.

I've been doing some reading recently to deepen my own knowledge of Tantric magic, and came across the following book called **"Kali Kaula"**. Kali is the name of the dark goddess, and kaula is a Sanskrit word for "clan", often used in Hindic mystic traditions to represent the solidarity between those who follow the sinister path. Here is the link to the book:

http://filetram.com/download/multiupload/books/8811807784/kali-kaula-pdf

The author is really best known for work in Celtic and western paganism, but acknowledges early in the Introduction that there is really very little recorded in the field of western paganism, but that there is a ton of iron-age materials that survive from India, unsoiled and perfectly well preserved for any magician who can read Sanskrit or get a decent translation. Personally, I've spent years of my life learning medieval languages to find the "real" occult secrets -- only to found that almost everything was systematically destroyed by the Church. Even the Rune Gild (headed by Edred Thorsson) has attempted to re-create Germanic shamanism by studying Indian magic and trying to extrapolate how it would have been practiced by western Indo-European magicians -- see his book "Runic Yoga" as an example of this synthesis.

To repeat a point I tried to make earlier, I like the Sanskrit materials not because they're exotic or weird or different, but because I genuinely think that the rituals and techniques described there are basically similar to what were used by Slavs, Celts, and Teutons -- with the main differences being that the Indians were able to hide their teachings from the Muslims, where western paganism was essentially eradicated.

What techniques are used in Tantra?

Yoga is a well known practice (itself very diverse), which is basically the art of getting your body, diet, and even lifestyle in shape in order to support your personal growth.

Mantras are a particular word or serious of words that are vibrated repeatedly to produce a particular effect on the psyche of the magician. They are often the name of a god (deva or asura), or sometimes of powerful words or unknown meaning. I suspect that the sinister chant is a borrowing of the mantra.

Yantras are the visible diagrams that meant to serve as an analogue to the mantra, except for visual work. The use of the two can be often combined. For example, you might use the (visual) yantra for Kali, while chanting one of her mantras.

Puja means ritual, and is the generic ceremonial system. It usually involves the five elements (fire, water, air, earth, ether), and involves the cooperation of spirits, ghosts, gods, etc. For the orthodox hindu, this involves fasting, no sex, no alcohol, no meat. For the Tantric, it involves the use of normally forbidden tools, as they help us to see past the illusion of the machine.

Kundalini is a popular term, often badly misunderstood, and basically means 'serpent power'. In effect, Tantra teaches that each person is born with latent divine energies embedded in the base of the spine, and that these can be unlocked such that the energy climbs up the spine to the head. Unlocking one's kundalini can provided massive amounts of energy and atavistic urges, but is also reported to be dangerous physically without a teacher who can help you to channel that energy effectively. Not having ever done this, I can't personally comment, but a source of mine who is a Nath reports that he did this in his early 20s without a guru, and [/b]subsequently had an incredibly energetic nervous breakdown. Not for the faint of heart

Tantra teaches that all of reality is illusion (forms), though humans cannot cope except by illusion. This illusion is sustained by the energy of Shakti (Kali), the dark goddess. Shiva, the destroyer, is her husband, and is called the destroyer because his perfect consciousness sees through the illusion, and he helps his devotees to see the illusion for what it is. Of course, Shiva and Shakti are really two emanations of a single divine consciousness that it utterly beyond us, and the other gods and devas and asuras are lesser emanations of Shiva and Shakti as well. The Tantric magician realizes that the path to happiness is to evolve into a greater spirit through both uncovering the part of the human that emanates from Shiva and Shakti -- in other words, your Kundalini (Shakti energy) allows you to awaken True Consciousness (Shiva) within so that you can manipulate the illusion, which is called reality by the magian.

Well I have some practical non-traditional
expeience of these concepts. Though my
serpent energy rising ended in catastrophe
at my throat chakra, I will never ask any
guru for help - even if it cost my life.
Now I think to experiment with directing
the serpent energy downward beyond
the base of the spine - there is a tabooed

yogic idea that it could start the process of growing
a tail. Once I have a tail it will serve me as
a lever to uplift myself to the skies. Maybe
it sounds unserious but I do seriously
search for alternatives of the cognate
human possibilities

So the dragon (ushumgal) wants to grow a tail? Not hard to believe

I'm all in favor of non-orthodox approaches. Honestly, there are very, very few people outside of India who are following "authentic" tantra. Besides, if you're not Hindu, and you're practicing Tantra or Yoga, it's already unorthodox. I discovered Svoboda and Julius Evola about 16 years ago, without a guru, and had some very powerful experiences of mine own, usually involving yoga and trance after I'd exhausted myself through cardio.

I have mixed feeling about gurus. The idea of submission to someone else is unpleasant , and the guru-disciple relationship is supposed to be very much that. A guru is a master. A teacher is different, though - they let you forge your own path, and only intervene when you're hopelessly lost. I don't mind having a teacher for specific practical skills, but I could never submit my life to someone else's whim.

The image of Kali and the Aghora mystic is amazing. What does mean an Aghora mystic?

In the due time I will start a thread about the Sumerian serpent god Ningishzida who is unambiguously associated with the Indian Naga.

My favourite image of Naga:

However, I'm extremely prejudiced towards Naga Sadhu initiatory mutilation of their genitals. It's already impossible to find this photo in internet but the guru pulls down the initiate's penis, so some nerves are broken off and it will never get erected anymore. I know very well that it's done that the sexual energy may not get exhausted anymore and kundalini's direction becomes upwards only but the idea of asceticism for the rest of one's life is as disgusting to me as that of the Christian monks. Are really the Naga Sadhu worshippers of Naga, of the serpent power? I think it's an Aryan feature to make moral laws of certain techniques and concepts. The moral law of *karma* is another Indian feature I can't accept. The *karma* should be the same as the Nordic concept of *wyrd* but I find the idea of spending one's life in counting one's actions lest them increase one's *karma* and saving any drop of sperm lest *kundalini* gets downward as a niggard's attitude towards Life (regarded as Maya's Veil). I find Buddha as more dangerous than Zoroaster, Mosheh, Yeshuah, and Mohamed together.

Here I tend to agree with Crowley who says that the true Black Magicians, or the Brothers of the Left Hand Path, the true evil ones, are in fact the ascetic masters who refuse any energy exchange with the whore BABALON (the Life Force) and by their pretence they want NOTHING they in fact want ALL and turn into black holes of nothing which suck the life force of everything and make life meaningless. Yet as a prophet Crowley says their black power lasts one aeon only, so at the end of the aeon they start to explode by the very nearness of the new aeon which energy they are unable to absorb because by their asceticism they have shut themselves up, so their stored energy which

creates their illusion of being in Nirvana explodes and returns to the whore of BABALON despite of their maniacal will-power, and they are no more.

In the **Sorcery of Them** I've pointed out that the ascetic ambition to have all by renunciation of everything including oneself and thus becoming one with "God", is characteristic of those who have been conceived by their parents without orgasm. Thus they compensate their deficit of orgasmic power and avenge on the Wyrd and on the force I would call BAPHOMET as well.

"Aghora" means "fearless", as in the sadhu (mystic) has moved past all fear, usually by first encountering ghosts, terrible drugs, etc, in order to assimilate them. You embrace the darkness, so that darkness is a tool, not a barrier.

The Naga Sadhu I know almost nothing about, except that their cult is related to the cult of the dragon Vritra -- I have an article about that somewhere on my hard drive, I'll post it shortly. The Nagas are fascinating beings, absolutely. The thing is that there are so many different sects in India that it's impossible to find any two that agree completely. The idea of renouncing sex is not uncommon, but there are just as many who say that sexual intercourse is needed for real advancement. Here, we remember that the Shiva/Shakti cult symbol is the lingua (penis) of Shiva in the yoni (vagina) of Shakti -- and this is considered both a literal and metaphorical truth. So serious Shiva and Shakti cultists will use ritual sex, which is why Tantra today is often thought of as some weird sex cult -- which it can be, in some cases.

There is a modern Nath (Tantric) group, international in scope, who openly say that they renounce nothing, except habits that threaten to control them. As long as the initiate can use sex and is not dominated by it, it's good. The same goes for alcohol, trance, insomnia, etc. All useful, as long as you're in control, by whatever definition of "control" you want to use. This seems to me to be a more typical attitude, at least in the 21st century.

As to Karma, you're right to link it to Wyrd, it's probably coming from the same concept. The problem with discussing karma in English or any Christianized language is that it's hard to escape using magian ideas, when it's a completely non-magian system. Karma to me is just the self-inflicted psychic consequences of actions on the individual, and Aghoris believe that the mystic who gets far enough along is able to do literally anything (even kill) without getting karma for it, unless s/he wants to. I think it's more useful a concept if you think of it as a realistic psychic accounting system. If I feel bad about drinking, and I still drink, I'm going to be inflicting karma on myself. An aghori decides to shed the guilt (and the karma), or else to shed the drink. That said, this is just my take.

If the inherent bodily intelligence is allowed to develop, it could prevent one from any harmful things. The Right-handed paths, however, with their "spiritual" pretences suppress the body as a source of sinful/illusionary activity.

This section is to discuss **Vritra**, the ancient dragon who pre-dates creation, according to the Rig-Vedas.

Dark Gods in Antiquity: the Dragon (part I)

Zoroastrian tradition contains a veritable treasure trove of lore for the intrepid seeker of the Dragon as an early (Indo-European) mythological symbol. While it has been treated by some esoteric scholars as an inherently 'sinsiter' religion, most contemporary specialists in the field of Near Eastern studies consider Zoroastrianism to be one of the forerunners of the Abrahamic tradition, and responsible for the doctrines of the Afterlife (Heaven, Hell), the Day of Judgment, and the introduction of the Devil figure (largely absent in Judaism, but very present in Christianity) – in other words, a Magian tradition par excellence. Historically, the founder of the belief system was Spitama Zarathustra (Zaraθuštra) who lived sometime between the 12-18th centuries BCE, and belonged to the priestly caste of early Indo-Iranian culture. The early Iranians worshipped a pantheon of beings very similar to those of early Hinduism, sharing both the attributes and names of some divinities (e.g. Indra, Soma/Haoma). One night as he was performing ablutions, Zarathustra had a religious experience in which he encountered a divinity which identified itself as Ahura Mazda (Holy Wisdom) along with seven lesser divine beings which were emanations of the greater spirit. Ahura Mazda informed Zarathustra that all other gods were false, and that Zarathustra was to propagate a new religion, which essentially demonized the earlier Indo-European divinities and upheld a militant, expansionist ideology in which the world was sharply divided into civilized Airan (Persia), and barbaric Turan or Anairan (not Persia). Zarathustra received a sacred text often called the Avesta, from which the Avestan (Old Persian) language takes its name. The Avesta tells us a great deal of information about early Indo-European culture, not only through the revisionist beliefs it enshrines, but also in the earlier beliefs and customs which it attempts to stamp out. In very general terms, the Avesta texts do not describe a static, monotheistic universe, but rather a universe fought over by two opposite divinities. Ahura Mazda is the Magian ur-divinity, and is supported by seven emanations or archangels, namely: Good Purpose, Truth, Dominion, Obedience, Health, and Immortality. Yet the Magian god is opposed by Ahriman (Satan), the divinity of darkness – who is in turn supported by seven emanations: sinister thought, illusion, envy, discord, destruction, and evolution, and mantic fury (cf. Norse Odhinn). Yet more importantly, Ahriman's two great allies are the demoness Jeh (Desire) and Azi Dahak (Roaring Serpent).

One of the oldest versions of their conflict is thus: when the two divinities (light and dark) emerged in the Void (or Acausal), they came together in conflict over the sun-like principle of sovereignty (xvarneh) which rested in Creation. Realizing that they were too powerful to contest directly within Creation, they created emanations and champions to act in Creation on their behalf. As the conflict raged over eons, Ahriman began to succumb to inertia. With his gradual withdrawal from the war, the demon army began to lose morale. However, the demoness Jeh (Desire) enflamed Ahriman and brought him back to the conflict with even greater energy than before. In a gesture of power, Ahriman breached the barrier between the Void and Creation and sent the first dragon, Azi Dahaka, into the World as his champion. Azi Dahaka slew the primordial bull and the first human king, Yima (cf. Yama in Sanskrit, Ymir in Norse) as well as other emanations of the Light, and proceeded to attempt to devour Sovereignty itself (read: swallow the sun). However a great hero (Thraetona) dared to challenge the serpent, and their struggle was titanic. Each time Thraetona struck Azi Dahaka, the blood of the dragon spawned new creatures; scorpions, snakes, hyenas, wolves, and lesser dragons. Finally, Thraetona was able to imprison the dragon under a mountain. From time to time, the dragon struggles

to get free, but will not escape until the final days when Ahriman speaks a magical spell recorded in later Persian texts (see below). The struggle between light and dark continues, and humans remain free to choose their side in this aeon-long conflict, as they see fit.

In a later medieval Shahnameh "The Book of Kings", a different version is told by the master bard Ferdowsi. In this account, the primordial King Jamshid (> Yima) rules the world from his capital in Iran (the center of the world, of course). Far away in Arabia, Zahhak (>Azi Dahaka) is a young Arab prince who attracts the attention of Ahriman, the Prince of Darkness. In a bid to end the age of stasis and introduce chaos and change into the world, Ahriman disguises himself as a chef and comes to serve Zahhak. After serving the prince exotic dishes that enflame the senses, Ahriman asks merely to be able to kiss the prince's shoulders. Zahhak agrees, only to find that the cook has vanished, and his shoulders now bear the heads of great serpents. Zahhak is slowly transformed into a Vindex figure, a demon-king and powerful sorcerer. He invades Iran at the head of an army of demons and kills Jamshid, ending the proto-Magian era. His reign over Iran lasts for a thousand years, but in the end he is overcome by his own supernatural appetites: pride, lust, and gluttony. Reviled as a despot, he is wounded and overthrown by a hero (Feridun) - but cannot be killed. Instead, he is chained under Mount Damavand in Iran; as Vindex, he will break his chains in the end of days and go free. His children survive him, and his great-grandson Rostam becomes the greatest hero in Iran's long history. Rostam takes the Dragon as his personal sigil, a nod to his draconic heritage.

Myth is simply that: a religious or spiritual truth disguised in a story. We do not necessarily imagine the Dragon or Thraetona, or Zahhak or Rostam as historical characters (though that does not mean they were not real). In fact, the Persian author Ferdowsi instructs us that his stories are symbolic, meant to instruct the one wise enough to read a deeper meaning. Myth is only valid as a way of expressing knowledge as long as we remain able to interpret the hidden truths - and still enjoy the story! What meaning is then here for the sinister initiate? Perhaps the two most important lessons are those of the Dark triumvirate, and that of the Dragon himself.

The sinister initiate will recognize immediately the characters of the dark gods Satan (Ahriman), Baphomet (Jeh), and the Dragon (Azidahak). In fact, the interaction between the Ahriman and Jeh is similar to the dynamics of the interplay between Satan and Baphomet. The relationship between Azi Dahaka and Ahriman is something else entirely – while the other demons serve Ahriman out of fear, the Dragon cooperates with the Dark God because Azi Dahaka wishes to do so. While the relationship of Baphomet to the Dragon is unmentioned (though in the Shahnameh Zahhak is not immune to desire and is said to have married two beautiful princesses), the Dragon is said to be the first creation of the God of Darkness, in other words, to be close to him in age. But this is clearly Zarathustra's version of the events – we know that he is simply retelling or re-interpreting an older, Indo-European myth which is found commonly in many nations (thus Iormungandr, Typhon, Illuyanka, Python, etc), in which the Serpent is truly ageless. In other words, since Zarathustra cannot conceive of a being older than Satan/Ahriman, he makes the Dragon the second oldest being – where the sinister initiate of today perceives this to be merely symbolic of the Dragon as eternal being. This interpretation is validated when we consider that all beings can die in the Zoroastrian mythos, except the Dragon who is unconquerable and immortal. In fact, since the Dragon cannot be slain, the best that the powers of stasis can do is to imprison the Dragon in the volcano. Even

this is said to be a temporary measure, and that the Dragon will escape his bonds and return to the manifest world at a future date – an early telling of the Vindex myth. Even the later medieval version of the myth maintains that Zahhak the dragon-king cannot be killed but only imprisoned; he is a symbol of eternity. In speaking of the imprisoning of the Dragon and his releasing by Ahriman, we note the spell that Ahriman will speak at the end of days to awaken the Dragon in the Zand-i-Vohuman text: 'Now it is nine thousand years, and Thraetona is not living; why do you not rise up, although these thy fetters are not removed, when this world is full of people, and they have brought them from the enclosure which Yima formed!' When this is said, the Dragon (as Vindex) will be free to consume the world. We also note that in the medieval version, Ahriman's intervention awakens the two heads of the Dragon on Zahhak, and over time the Arab prince becomes a dragon king, strong in body and in sorcery. Here, Ahriman unlocks the Acausal potential within the Initiate – but Zahhak has to work to become a king and carve out his own kingdom. In other words, the gift of the Satan is the source for the process of transformation, but the magician has to struggle to evolve and grow – no one can do it for you.

What is the nature of the Dragon in Indo-Iranian myth? Unlike the other daevas who speak, the Dragon is a cryptic being whose motives are difficult to fathom. It is eternal, undying - and it hungers for sovereignty which manifests as the sun or the moon. Vedic and Avestan texts described the eclipse as those moments when a dragon would swallow the sun – a symbol which is found likewise in the deeds of Apep and other dragon myths. Interestingly, Azi Dahaka is many headed; most texts describe him as three-headed, but variant texts describe the 'Azi' (serpent) as seven. It is a venomous creature of immense size, so as to be able to swallow the sun or moon. In some texts, the creature is associated with the eclipse or water; it is said to be green, but other times yellow or red. The dragon is serpentine, but is associated with scorpions and other venomous reptiles, also with wolves, lions, and unclean beasts; it is at times called a 'giant', and sometimes thought to be force behind the typhoon or storm. We note also the parallel of the dragon chained but raging: Mount Damavand in Iran is the volcanic resting place of Azi Dahak; the volcano Mount Aetna in Sicily is the resting place of the draconic Typhon; and the Norse tell the tale of the great serpent trapped with a trickster god under a mountain, whose shaking causes earthquakes. Clearly the Dragon cannot be truly contained. Further, it represents the intrusion of Acausal beings into the Causal world.

How is this practical today? It is useful, as the Mythos of the Dark Gods and Vindex contains many parallel concepts. The myth of Azi Dahaka is valid because we know that the universe is in a state of war – not of good vs evil, but of the Sinister current versus Magian institutions. Satan, in his guise as Ahriman and his seven emanations are a useful model for the Sinister Initiate to consider; equally so Baphomet in her guise as Jeh; but it is interesting that the Dragon is the intruding agent of Ahriman in the manifest world. It is equally inspiring to see the traits that Zahhak, the human-become-dark god, embodies. Ferocity, ambition, lust, and ultimately immortality: such are the traits of the Vindex of the 21st century. The ONA Ceremony of Recalling speaks of the Dark Gods being manifest in this world. The legend of Zahhak is useful, since we see the manifestation of a dark god – not with earthquakes or ghostly pyrotechnics, but in the gradual transformation of the sinister magician into something an immortal being. No one teaches Zahhak – he has to undertake his own initiation, to perform sinister deeds, to develop sinister empathy, and ultimately presence the Darkness in a visible and society-changing way. Zahhak brings Chaos, overthrows the social order, replacing it with

a sinister feudalism. Yet Zahhak is also a warning to the Sinister adept: in the end, his defeat is his own fault, in that he allows his appetites to master him, rather than being the vehicle of his own ascension. The danger is clear, for those who have eyes to see. Finally, even for those who follow the Aryan mysteries, this myth has value, as the Indo-Iranian tradition is part of the greater Indo-European mythos, and helps to better understand those reflexes of the same Dark Gods as we encounter them in Roman, Celtic, or Nordic guises.

Dark Gods in Antiquity: the Dragon (part II)

In his Asura-nature, [the Dragon] knows all beings… His wisdom is that of the seer. He is the seer of the magic word, of the blessing which he brings. By knowing all beings whom he created, he protects them by steering their thoughts and meditations... He is invoked for all this, for he is ambiguous in his operation. Of fiery golden substance throughout, he is also golden-toothed… He rages on earth, having come down from the sky a roaring serpent, raging like the wind. – Kramisch, 1962

The role of Set-Typhon in the Papyri Graecae Magicae (PGM) is a curious affair that deserves some attention. Why are Set and Typhon equated? Of course, there are obvious similarities in their respective mythoi: Typhon is clearly identified with Set by Greek authors as early as Herodotus, likely due to Typhon's role as the enemy of Zeus or for dismembering Orpheus (identified with Osiris) in the Orphic tradition, corresponding to Set as the slayer of Osiris. Both Set and Typhon are antinomian figures who struggle against the other gods, and are seen as sources of storms and fierce weather conditions. Neither is evil or demonic per se in their respective traditions, though Typhon is certainly monstrous, as is Set is his draconic form of Setnakt. Yet these similarities aside, this begs the question: how does Typhon or Set-Typhon come to be associated with magic in the PGM? One answer for Set, clearly, is Egyptian influence in the original Hermetic tradition, which has been explored by other researchers previously. Yet from the Indo-European side of the tradition, the inclusion of Typhon as a dark god or force of magic is curious. This short essay will examine the Typhon analogues in Indo-European tradition, and determine if there are additional reasons for Typhon's conflation with Set in the PGM.

First, a word about the identity of Typhon in Greek Tradition. As Calvert Watkins has discussed in *How to Kill a Dragon: Aspects of Indo-European Poetics* (1995), many branches of the Indo-European language family include a dragon or serpent figure in their early cosmogony tales. Notable analogues to Typhon are *Vritra* from the (Indian) Rg-Vedas, *Azi-Dahak*a from the (Iranian) Avesta, *Illuyankas* from (Hittite) "Myth of Illuyankas",*Iormungandr* from the (Norse) Eddas, and the *Muir-Selche* or *Muirdriss* of the (Irish) Metrical

Dindshenchas. Dragons are complex creatures in Indo-European tradition, and while some Biblical scholars in the early 20th century attempted to trace these IE figures back to Sumerian myths of Tiamat or Leviathan or Egyptian myths of Apep, later scholarship has shown that while there are some parallels, it is difficult to prove that the one group of traditions is the origin of the other (or vice versa). Further, while parallels in dragon or serpent myths are not uncommon, it is also dangerous to assume that the dragons have equivalent meanings in multiple cultures. In other words, while Apep can be read as a representation of delusion, but Leviathan is understood rather as a symbol of primordial chaos – thus Typhon and Vritra may have other meanings yet. This principle applies to other god-forms: all storm gods are not the same, though they may share some attributes. Thus an understanding of the dragon in IE tradition seems important to answering the question of Typhon's in the PGM. This study will make use of all the IE branches mentioned above, but will lean more heavily on the Eastern traditions, as they were recorded earliest, where the Western texts (Germanic, Celtic) are much later and filtered through a monastic lens.

It is possible to identify several characteristics that are common to many draconic figures of early IE tradition. The etymology of the word dragon (English) and such cognates as *draco* (Latin), and *drakwn* (Greek) is Proto-Indo-European **derk* "to see" or perhaps "to kill with a glance". While the first etymology (to see) is the safest linguistically, an examination of most IE dragon myths show the creature with flashing or burning eyes, perhaps a forerunner of the fire-breathing motif in later medieval texts. Eastern IE traditions often call the Dragon by the term Ahi (Sanskrit) or Azi (Avestan) meaning "serpent", and related to 'eel' in modern English. In terms of its function in early texts, most IE traditions feature a battle between the Dragon and a Sky God in the past (e.g. Zeus/Typhon, Illuyankas/Tarhant, Vritra/Indra, Dagda/Muir-Selche), or else a future battle (e.g. Iormungandr/Thor, Azi-Dahaka/Thraetona). Curiously, each tradition has a different outcome of this battle: in some cases, the Dragon wins the initial struggle, but is subsequently defeated (Typhon, Illuyankas); in other traditions, the Dragon defeats other challengers first, but loses to the God (Azi-Dahak, Vritra). In most cases the Dragon cannot be permanently slain, but is exiled or imprisoned (Azi-Dahaka, Typhon, Vritra). The Dragon does not appear to breathe fire in the earliest traditions, but is noted for having great amounts of venom which are potentially deicidal (e.g. the death of Thor). The Dragon appears to be associated with storms (Typhon, Vritra), which is perhaps the reason for its conflict with the Sky God, but also with the ocean or rivers (Azi-Dahaka, Vritra, Illuyankas, Muir-Selche). The Dragon is immense, capable of swallowing the sun or encircling the world (Iormungandr, Vritra, Azi-Dahaka) or capable of moving mountains (Typhon). Further, the Dragon is a shaper-changer, capable of wearing a human-like or divine form. Indirect evidence of this is the Dragon's participation at divine feasts, marrying humans, and siring or bearing human or human-like children (e.g. Illuyankas, Azi-Dahaka). Direct evidence of this is found in the Vedas: "As by his asura magic, the black (snake) extends himself, assuming forms (i. e. those of 'serpent ' or those of 'man') at will". Likewise, The Dragon is

virile or fertile, and is called ‘Parent’ of Gods (Vritra), or sires monsters who kill heroes (Typhon > Cerberus, the Sphinx, the Hydra, the Nemean Lion), or sires heroes who kill monsters (Azi-Dahak > Rostam), or beget beautiful daughters (Illuyankas).

The Dragon is the one of the earliest IE models of the Dark Gods, with textual references predating Shiva, Lugh, and Odin. The Dragon’s association with darkness (celestial or abysmal) is very well attested. Frequently, the Dragon is associated with the Void (or Acausal); examples include Iormungandr and Muir-Selche (who inhabit the deep ocean, a symbol of the primal void), Vritra (who dwells in the Asat or “Acausal”, cf. Set-Heh); also Typhon is invoked “in the void air” in the PGM, and is ruler of Tartarus. Here, and to return to the PGM and the role of the Dragon, it is important to note that the Dragon is a Magician. Two clear textual references for this are the Atharva Veda, quoted above, which reads "As by his asura magic, the black (snake) extends himself, assuming forms (i. e. those of 'serpent ' or those of 'man') at will”. Here, the word maya (magic) is used, which is the same word used for the magic of Varuna, the Vedic Elder Magician. The Avestan Yasht texts also record that Azi-Dahaka is a magician, saying: He asked: "Grant success to me, O Vayu, whose deeds are the highest, that I might be victorious over Azi Dahaka, the three-mawed, three-skulled, six-robed … possessed of a thousand powers […]." The Rig-Veda also reads (II. 11. 5) "Thou, Champion (Indra), hast smitten in thy manly might (viryena) the Serpent, the Magician, as he lurked obscured and hidden away in secret in the dark, him that held down the Waters and the Light...” Further, as Coomaraswamy and Kramrisch have argued, the Dragon in Vedic tradition must be recognized a member of the Asura (cf. Norse Aesir, Irish Aes Sid) group of divinities, rather than a primitive chaos serpent. In a similar vein, Iormungandr and Typhon also pose interesting problems for us here in this regard: who are their parents? Loki sires Iormungandr – so the serpent could be classed as a Jotun (albeit of great deformity). Typhon is the son of Earth and Tarterus, which means by rights that he is a Titan, divinely born. Azi-Dahaka is an emanation of Ahriman, cut from the dark lord’s own substance, and thus a divinity in its own right. Finally, Coomaraswamy goes further, asserting that Vritra and Varuna (The Elder Magician) are the same divinity, connected by the same root element vr (Sanskrit ‘to bind’), and by their sharing of the title Asura-Pitr (Lord of Asuras), and their mutual assignment to the Void (Asat) to rule over it. This is especially interesting, suggesting perhaps malign and beneign modes of function for the Dragon. Further, divinities are known for protean attributes in many mythological systems, with shape-changing being a common power. As noted above, Set himself has many guises, including his form as the dragon Setnakt in the Duat. Finally, the Dragon is immortal in most of these traditions – it cannot be killed permanently, but must be banished to a dark and distant place, symbolized in human space by the night sky or the depths of the ocean. Like the serpent, it is eternally young, and serves as a symbol of rebirth with each successive molting.

My point here is not to descend into pure speculation about the origins of the

Dragon in IE myth, but rather to point out that the Dragon is not a ravening beast (like Apep or Leviathan), but rather a divinity of equal standing with the dominant pantheon, that is capable of shape-changing, hospitality and even marriage. The Dragon is clearly independent, yet understands loyalty and belonging: Typhon fights to free the Titans, Iormungandr for the Jotuns, Vritra is pitr of the Asuras, and Azi-Dahaka first of the daevas. The Dragon is an active player in the games of Sovereignty, and competes with the dominant deities of the pantheon for Sovereignty itself in the form of kvarneh, Angi, or gloire numineuse. That is to say that the Dragon represents the intrusion of the Acausal into the Causal world, or a powerful active nexion of the Darkness. The Dragon is seen in the earliest texts (Avesta, Vedas) as a Magician par excellence – and here is the connection with the PGM. Just as Vritra and Azi-Dahaka possess great magical power and were invoked by Black Magicians in their traditions (see Brown 79), likewise Typhon is seen as a magical figure to be invoked as he too is lord of the acausal darkness (representing unlimited potential). In this regard, Typhon's role as god of the sorcerer makes considerably more sense, rather than simply as the sort of divine bruiser that admittedly Hellenic or Hellenistic tradition seem to accord him. Indeed, these parallels considered, the IE ideas of the Dragon are very likely the source of the Revelation Chapter 12 imagery of the Satan-as-Dragon who wars amongst the stars, rather than Semitic myths of Leviathan/Lotan.

What does this mean, in practical terms? First, that the PGM and Hermetic tradition itself contains parallels and connections that are not readily visible without using a very wide lens, and access to good scholarship. This is indeed the case with any syncretic tradition. Second, it affirms that the Dragon is a historically valid image or icon for the Dark Gods, at least within an Indo-European framework. Finally, this article itself provides the names and attributes of several very old forms for the Dark Gods, which could be adapted by any seeker who wishes to further investigate the maya (magic) or 'thousand-powers' of the Dragon as an initiatory tool, or to use the Dragon as a model for model for the personal Daemon. Good questions to ask are: why is the dragon multi-headed? Why does the Dragon choose to have children, if it is already immortal? What kind of magic does a Dragon need to use, and for what reasons? Finally, how and why does the Dragon strive for Sovereignty against the other gods? A dedicated Sinister researcher will be better able to decode some of the Set-Typhon papyri with these things in mind.

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+O+ @ Rex - I would like to run a theory on Dragons by you - but as you know, I'm engaged in Sumerian and not IE at the moment and have not had time to read Watkins book on the matter. However - from a purely '*neo-metric' point of view you may be able to shed some light on some things for me.

** Neometric - the direct correlation between Initial Human perception and base World geometry. Yes - I made this word up - as no existing field of study covers what I am interested in and pioneering.*

I had thought to place this in a separate section under 'Chinese Dragon' but you have remarkably posted an image above synchronous with the appearance of Chinese Dragons - so I will continue here.

Now as we know - the Dragon symbolism is ANCIENT. But I have a theory about its potential origin.

Firstly, here is a cross-section of dragons that represent a general consensus as to what they look like.

http://i1217.photobucket.com/albums/dd399/MVMBLACK/fd928e42.jpg

We can see that the Chinese dragons have a particular stylization that differs somewhat markedly to the Sumerian Mus-Hus style dragon - however the significance of the chinese dragon and its association with the element of FIRE bears closer scrutiny.
Almost all ANE cultures derived their symbolism from celestial and solar obsessed predecessors. Moreover there is a traditional tendency for human imagination to "monsterize" the Unknown - *[see Theory of the Beast where I relate the origin of Satan as one such monsterism as a by-product of fear of the Unconscious.]*

In the first days, our Sun may have been percieved as a terrifying spectacle -

considering that as is tradition, we arrive on earth with no geometric grid or Dexter with which to Name and safely limit things - and the lack of distractions in the way of entertainment, material goods, etc for the proto-humans - the warmth and light may have been solace [Sol?] in that crucial time, and a comfort we grew to adore and awe. Even as we got older we must have been spellbound by the huge ball of fire that tears across the sky and then plunges the world into darkness with its absence.
In tandem with our ability to approximate symbols developing - there must have been a second insight for the psyche regarding the concept of movement/motion - thus we have in Mythology, often much later and stylized mythic bound with elaborate stories - sculpted notions that must have come from very crude origins - of chariot driven gods, gods themselves and other vehicles and explainations for the Sun racing across the sky. Each of which sought to describe the motion of its passage throughout antiquity. The modes of this are endless - but the geometry is strikingly similar. A forward motion characterizes every passage, with some event or particular change to the symbol when the sun sets and brings night. Put another way, in the chariot there is an engine [the charioteer] or force that propels the rest of the sigil/myth/vehicle from a beginning to an end.

Here is one of the oldest Sun sigils:
#1
http://i1217.photobucket.com/albums/dd399/MVMBLACK/51036ced.jpg

Here is another:
#2
http://i1217.photobucket.com/albums/dd399/MVMBLACK/81dea24d.jpg

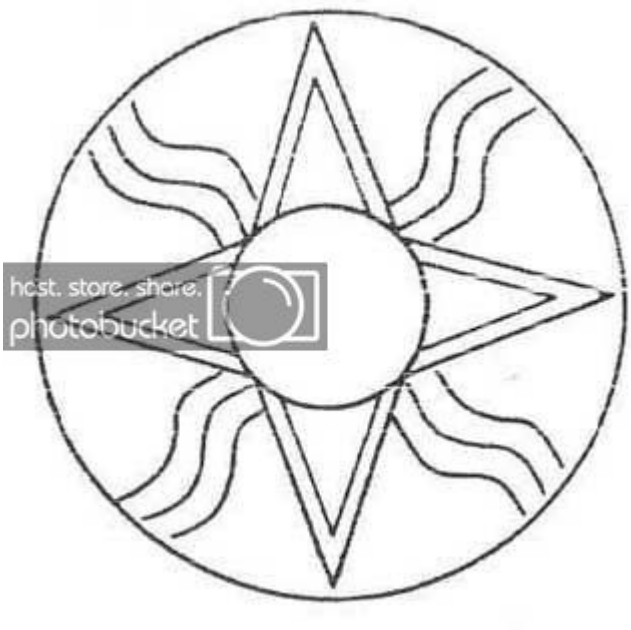
Before I continue: the length of the Chinese dragon and Vritra as you have illustrated above bears geometric resemblance to the lengthy path of the Sun [its spine is usually ablaze] while the head may be the result of aeons of stylization and represent the sudden plunge into darknesss. [i.e. the facie "whiskers" or moustache seem odd but it may have something to do with symbolzing a veneration of Age- whether the Emperor or the force/tradition of the Sun itself - I do not know.

Now the image of the round sun with the black dot is exceptional and OLD. It may well be that the First discovered that staring at their source of fascination caused the sun to change blue/black as their retina burned and leave sunspots afterward that created that specific image. Try it. But it may also signify movement from near to far away in a direct line of sight - just as the other sigil with the tail signifies a similar movement forward or 'from' something - tapering from a single tiny point to a larger cone finally ending in a ball - much the same way the

Dragon of Chinese Myth - when stripped to its base elements and shapes - represents.

The same way the later Sun sigil can be found as a section of the Sumerian symbol for the sun:

http://i1217.photobucket.com/albums/dd399/MVMBLACK/f94f389c.jpg



The same way over millenia the essential schemata of the symbol was laden with various forms to better reflect cultural millieu and norms eventually becoming quite obscured - such as these whiskers on the chinese dragon seem to indicate. Which seem to have no biological/physiological purpose - except as I said above, to venerate age or the elderly.

What do you think, so far? +O+

Thank you, Rex, for this excellent mythological elucidation. Your essay is both scholarly and magically sustained, something I do appreciate very much. I do realize how much my practical experience has been defined by this mythological matrix though my sources of inspiration have been West, or rather Middle Indo-European. My native folklore is abundant of legends about serpent-men of magical powers who married human maidens, as well about fairy females called samo-divi who married human boys. Some of them became mighty sorcerers and some got ill and died. I also came to know the dragon by my own subjective and non-traditional way yet somehow within my cultural background. And, yes, my native word for magic is *magiya* and it's nearer to*maya* than *magic*. I like also the satanic/sinister perspective of your essay – the Devil being a Magian invention to support their monotheist dialectics, it turns into some quite independent force whose only opponent remains the human stupidity and mediocrity, yet the Devil will never become “God”, being what the existence lacks but seeks after.

As far as I remember Nietzsche wrote somewhere that the white man was white because his skin had grown paler and paler via the daily experienced terrors due to life in the north. Though big reptiles weren't characterisitic for the climatic conditions of the historic time when the IE mythos was formed, some say the fear of snakes is inherent in the IE race. I think it's acquired yet it's a fact indeed. I was 13 when I met an enormous serpent in the wilderness - I got temporarily deaf by terror and then I didn't dare to go outdoors for one entire year. Meanwhile I started to dream about weapons which could kill any snake in the wilderness. One year later I was in the same wilderness again. Then I met a dying viper, which was deadly wounded being hit by some human passed there before me, and I dared to take it in my hands where it died - thus its spirit entered me forever. Since then the snakes are my friends and humans my enemies. I wouldn't like to mention here what my fondness of snakes caused to me amongst the tailless apes.

However, I would like to turn your attention to some historic factology – the first IE civilization on the Iranian plateau was the Median empire in the end of the 7th century BCE after the fall of Assyria – prior to that time the Medes as well as their kindred the Persians were vassals of Assyria and adopted much of the Assyrian mythic ideology. The Assyrians registered their presence on the Iranian plateau not earlier than the 9th century BCE. Prior to become the priesthood of the future Achaemenid Persian empire, the Magi were originally the Median priest estate. Zoroaster was one of them and such a “divine revelation” as his own is typical for the Iron Age and there is a little probability that he might lived still in the “pre-rational” Bronze Age. The genuine lords of the Iranian plateau since the Sumerian times have been the Elamites. Elam deserves a separate thread indeed, yet I would like to mention here that Elam was the eternal rival of any Mesopotamian civilization. It was conquered by the Sumerians still in the 25th BCE but it repulsed them, then it was conquered by the Akkadians in the 23d century BCE but it repulsed them, then it was conquered by the Sumerians again in the 21st century BCE and then it not only repulsed them but even put an end to the Sumerian Ur III empire. Then there followed infinite wars with Babylon and when Assyria rose to power, Elam was the Assyrian main rival to the very end of both the states in the 7th century BCE. Though extinguished as a civilization the Elamite culture had given much to the Persian empire and the Elamite language was one of the three official languages during the Achaemenid empire. The Elamites’s ethnic origin as well as their language belonged neither to the IE group, nor to the Semitic group, nor to the Sumerian, nor to any other cognate ethnic and language group. Except with the Mesopotamians they communicated with the Indus River civilization of Harappa prior to the Aryan conquest, and probably with the Aryans thereafter as well. There is a very interesting study by the Assyriologist Wiggermann entitled “Transtigridian Snake Gods” wherein the author supposes an Elamite origin of the Sumerian snake gods.

It may come out that the Elamites had the most developed concept of the serpent

power from all the ancient cultures. I've forgotten that interesting study, so I should refresh my memory about it but here it is anyway:

https://rapidshare.com/files/3338404852/transtigridian_snake_gods.pdf

RA, I find the second sun sigil the same as the first one but seen from a different angle – the dot of the first one is in fact the top of the second one's cone There are weird assumptions that the sun has one pole only.

Here is a real life image of some modest experience of mine

+O+ @ Sath - yes, precisely the point I was trying to make - they are both the same image viewed differently. +O+

Maybe that's the case with all the stars. Once I was able to SEE all the stars in the sky as having tails - as if all were comets or meteorites.

@all: Sorry to be slow replying, I just got back from Tunis, where I had to arrange payment for some manuscripts. Turns out that they were stolen from someone's private collection, so I had to pay off both the the middle-man and the cops. Anyway, the texts have certain divine names of uncertain origin: I note the appearance of Ash-Shugarra, Khthuna, and Karu Shamsu in badly lettered Arabic (though some of the letters look Persian, and I have no idea what the names "Resh'ki-gal" or "Kur" refer to, though "Erra-kles" seems familiar. Of course, the blood and grime on the texts makes it next to illegible, but a note in the margins of the manuscript reads 'Ktab-i-Nojoum' (The Star Book?) or some such. We should really publish this and see what it stirs up.

Back into the field -- my team outside of Carthage have dug up some kind of a tomb that's making weird noises. We're going to need to open it and take a look. I may be out of touch for a few more days.

On a more serious, I've been travelling and have more travelling coming up. You guys are writing great questions, and I've just not had time to reply. Some super short answers here:

@RA: I like the geometric stuff -- though I think it's also likely that the international dragon myth is likely partly also derived from the fact that many cultures observed that the snake is a skin-shedder (read: immortal), and that it lives in the ground where the dead also are, and so it must have secret knowledge. Your theory and mind aren't mutually exclusive, just different angles on the picture. The word for 'dragon' in a lot of languages often also means 'big snake' -- though I don't know for the asians.

@Ushumgal -- Yeah, I hear you about Elam. For me, the big problem with a lot of ANE theory is that it seems to come down to us saying that the ANE cultures have the oldest written records, so they must be the source culture. This is possible, but it's equally possible that they absorbed the dragon myth from the crazy IE tribes or Atlanteans or whomever else. This is further complicated in that the Western IE tribes had no contract with Elam, but they have the same dragon myths as the Eastern IE tribes.

I personally think the dragon myth is indigenous to several groups, with obvious differences based on culture and climate. There's always the argument that we're remembering dinosaurs (which I think is likely) or other supernatural phenomenon, not just natural phenomena.

Again, you guys are writing great questions, and time forces me to write stupid short answers. So sorry for this. I'll write more when time allows.

+O+ Lol - a little Too Miskatonic, but you're a funny man. +O+

"This is further complicated in that the Western IE tribes had no contract with Elam, but they have the same dragon myths as the Eastern IE tribes. "

+O+ Hm. The evidence is apparently such a way that there is apparently no proof they had contact despite having such astoundingly similar Myths - beautifully outlined/compared in "The Medieval Hero" - but surely occams razor applies? +O+

Rex, you're getting there - let me greet you with this song

http://www.youtube.com/watch?v=1ftld7Oho....ture=plpp_video

By the way, the pre-historic shamanistic cultures all over the world (some of which still existing today) have arrived to almost the same concepts without being in contact with each other, so it's beyond dispute that the IE peoples might have had their own experience of the dragon independently on the ANE cultures. Yet the oldest known IE civilization, that of the Hittites in Asia Minor, were in fact an ANE culture. Without losing their own traditions they were so fascinated by the Mesopotamian culture that they integrated it into their own culture, so Hatti became "the land of 1000 deities".

Next to the Hittites, the Aryans, who conquered India also got in touch with an exclusively highly developed civilization in the Indus River Valley - Harappa, or Meluha in Sumerian. It lasted from 3000 to 1500 BCE. Now while in the Sumerian cities certain districts had canalization, the Harappan cities were entirely canalized. For me the hygiene is the highest criterion of civilization. Harappa deserves a separate thread indeed.

http://www.harappa.com/har/har0.html

While I do not agree with the present patriotic Indian historians that the Vedas had their origin in Harappa, I tend to regard the Tantric traditions as originated in Harappa.

Maybe somewhere between the 6th and the 4th millennia BCE there was a belt from the Mediterranean to India populated by peoples of the same lost race who cultivated the serpent power within themselves and thus laid the foundation of the civilizations to be conquered later by Sumerians, Semites, and Indo-Europeans. Maybe the Sumerians managed to make the most harmonic syncretism between their heavenly deities and the chthonian deites of the Ubaid people. E.g. Enlil/Enki ruling duo instead of opposing them to each other.

Yet when considering the dragon lore we are not to neglect the ancient China (around 1700 – 1046 BCE). I admit I know almost nothing about them. I mean their Bronze Age period.

@RA : yes to Occam's razor, but you need all the facts before you begin to cut, and my problem is that early history is largely oral, so we have only hypotheses. I really think it's likely that we all just remember dinosaurs at some level, or better yet, remember being dinosaurs (see for examplehttp://en.wikipedia.org/wiki/Synapsid). We do have that reptile brain, so it could just be memory, enhanced by visual stimuli like snakes.

@ Sath: Thanks for the song Yeah, the Chinese stuff is overlooked, as is the Mesoamerican stuff with the feathered-serpent (coatl). We need members who have access to this stuff.

]@RA: tell our chief recruiting officer that we need specialists in Asia and the Meso-Americas!

@RA : yes to Occam's razor, but you need all the facts before you begin to cut, and my problem is that early history is largely oral, so we have only hypotheses.

+O+ Yes I see that - I understand this as the root problem of a huge section of ancient history. Even when not oral, so much is missing, lost, or has not been found. +O+

I really think it's likely that we all just remember dinosaurs at some level, or better yet, remember being dinosaurs (see for examplehttp://en.wikipedia.org/wiki/Synapsid). We do have that reptile brain, so it could just be memory, enhanced by visual stimuli like snakes.

+O+ I truly do think that remembering dinosaurs is a distinct possibility - though did mankind share the planet with them at the same time or was it millions of

years between? I do not even know how old earth is - there seems to be no consensus on that. I do not entirely rule out the existence of Dragons either, much as that may surprise. +O+

@ Sath: Thanks for the song Yeah, the Chinese stuff is overlooked, as is the Mesoamerican stuff with the feathered-serpent (coatl). We need members who have access to this stuff.

]@RA: tell our chief recruiting officer that we need specialists in Asia and the Meso-Americas! [/color][/quote]

+O+ @ Rex - I truly wish it were that Easy my man. I really do. I will keep my eye out as best I can for such people. +O+

LAST EDITED 23rd JAN 2012 – Further Images and Categories to be added...